

# THE SPIRIT OF MISSIONS.

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## THE SEMI-CENTENNIAL OF THE DIOCESE OF MILWAUKEE.

At the meeting of the General Convention, held in Philadelphia from August 19th to September 1st, in the year 1835, on the last day of the session the Rev. Jackson Kemper, D.D., was chosen as our first Missionary Bishop in the States of Missouri and Indiana. On the 25th day of the same month, he was consecrated to the holy office to which he had been elected, and immediately entered upon his missionary labors. Though his title officially read Missionary Bishop to exercise Episcopal Functions in the States of Missouri and Indiana, his jurisdiction practically extended over what are now known as the States of Kansas, Nebraska, Iowa, Minnesota, and Wisconsin, and as lately as 1856 he was officially styled Missionary Bishop of the North-west.

As time passed on, and the country and Church began to grow, new dioceses were developed out of this widely extended jurisdiction, each with its own Bishop, leaving Wisconsin (which had been separated from the State of Michigan) within the jurisdiction of Bishop Kemper, and he became its diocesan. In his extended missionary journeys he sowed the seeds which, in after years, were to yield a rich harvest. In the territory over which he was originally placed, there are to-day ten dioceses, each having a Bishop, with a total of, say, 560 clergymen, 56,000 communicants, and some 700 organized parishes and missions. Could Bishop Kemper with his mortal eyes look down upon these gatherings, and so upon the outgrowth of his own missionary labors, doubtless he would stand amazed, and say: "This is the Lord's doing; it is marvellous in our eyes." The pertinency of these remarks lies in the fact that the Diocese of Milwaukee celebrated its fiftieth anniversary concurrently with the meeting of the Missionary Council.

No less marvellous than the increase in the Mississippi valley and great lake borders is the work which has been accomplished by this Church in the regions far beyond, reaching from the Father of Waters to the Pacific, and from Alaska to the southern extremities of the United States. When the General Convention met in Philadelphia in 1835, fourteen Bishops comprised the House of Bishops, and sixty-three clergymen and fifty-one laymen made up the House of Deputies. At the General Convention held in the year 1895, seventy-seven Bishops were entitled to seats in the House of Bishops, and 461 clerical and lay deputies were entitled to seats in the lower house. In 1847, when the Diocese of Wisconsin was organized, there were in the whole Church 463 parishes, and 1,427 clergymen; while in 1896 there were 6,097 parishes, over 5,000 church edifices, and 4,618 clergymen.



Again, when Bishop Kemper was consecrated sixty-three years ago, there were less than 37,000 communicants, while in 1896 the number reported was 636,773. About the time the Diocese of Wisconsin was organized, the ratio of communicants to the inhabitants of the land was one to 308; in 1896 one to 102. Once more, while the population of the country in the last fifty years has increased less than four times, the number of communicants of this Church has increased over eleven times.

Arguing from cause to effect, humanly speaking this remarkable growth is attributable to the missionary labors of this Church. Since her grand beginning in 1835 as the Church herself to carry on the missionary work, she has worked out to a demonstration the truth of the mathematical proposition of Holy Scripture: "There is that scattereth and yet increaseth."

### COUNCIL SUNDAY.

MISSIONARY Council Sunday, in Milwaukee, opened most auspiciously. After the great heat of the two previous days, the weather was pleasantly cool and fine. There were crowded churches and visiting preachers everywhere in Milwaukee and vicinity. At St. Paul's the Rev. Dr. J. J. Wilkins, of La Crosse, preached in the morning, and Bishop Coleman in the evening; at St. James's, the Rev. Dr. Walter Delafield preached in the morning, and Bishop Talbot in the evening; Bishop Gilbert was at St. John's in the morning, and Dr. Wilkins in the evening; and Bishop Coleman was at the Cathedral at the 11 A.M. service; St. Mark's had Archdeacon Johnson and the Rev. Sherman Coolidge, both of Wyoming and Idaho. Bishop Talbot, by an early start, was able to reach the service at the parish church in Kenosha, and later in the day talked to the 100 girls at Kemper Hall, while the Rev. J. Newton Perkins, of the American Church Building Fund, went to Racine and addressed the congregation at the church and the young men in the college chapel, and the Rev. Robert L. Paddock, son of the late Missionary Bishop of Washington, presented the work of the Church Students' Missionary Association, of which he is the secretary, to the collegians of the state university at Madison.

### THE CHILDREN'S RALLY.

The children's missionary mass meeting at St. James's Church on Sunday afternoon, was a grand success, and reflected great credit upon the Rev. E. G. Richardson, rector, and upon all concerned in the arrangements for it. The vast church was crowded, not less than 1,200 children and adults being gathered within its walls, and many were refused admittance because the whole space was occupied. Dr. Boone naively remarked: "It is not often that people have to be turned away from church; the effort being rather to fill the pews." So admirable were all the addresses that it would be invidious to attempt to compare one with another. The perfect quiet of the children throughout the long session was remarked upon by several who were in the chancel.

Bishop Nicholson presided, and closed the service with some well chosen words followed by prayer and the Mosaic benediction. Bishop Coleman made the first address, and introduced in turn the other speakers, who were Bishop Gilbert, the Rev. T. J. Bert Foster, the Rev. Sherman Coolidge (Arapahoe



Priest), Dr. Henry W. Boone, and Miss Emery. Mr. Foster had never seen so many Christians at once, or heard so large a choir; he said it was a unique experience to him.

The brief service was said by the rector and the Associate Secretary, the Rev. Dr. W. H. Neilson reading the lesson. The musical portions were rendered by the church's male choir of forty voices, and participated in by the host of children in the nave. It is hardly a figure of speech to say that it seemed as if the volume of sound in the hymns and in the Creed would "lift the roof." The processional was "Jerusalem the golden," and the recessional a composition, both as to words and music, from Grace Church, Chicago, beginning,

In the light of God! In the light of God!

Oh, ye sightless eyes, rejoice!

They shall see the King in His beauty there,

Who on earth have heard His voice.

The setting was greatly admired. During the service and after the speeches, "Onward, Christian soldiers," "Coronation," "The Church's one foundation," "From Greenland's icy mountains," "Oft in danger," and "The Son of God goes forth to war" were sung. The children present will remember the occasion for many a day.

#### THE CHURCH BUILDING FUND MEETING.

At the Cathedral of All Saints in the evening, the full day was finished by a meeting in the interests of the American Church Building Fund Commission, on this western ground, where so much of its work is done. The Rev. J. Newton Perkins made a lucid business statement and capital speeches were made by the Bishop of the Diocese and Bishop Gilbert. The latter told the story of the acquiring of the large and valuable property for the Swedish congregation in Minneapolis. It was absolutely necessary to have a big church, and the plans were well laid; but, the "hard times" coming on, they could not raise the money that they had confidently expected to, so that foreclosure, and with it the end of the work, was imminent. He hastened to New York to borrow the sum needed to avert the catastrophe. Dr. Langford, with whom he conferred in this real distress, sent him to a prominent lay member of the commission, who from a five-minute recital apprehended all the facts and said: "Bishop, we cannot loan you \$5,000 on that value of property. It is not 'good business'; but I will tell you what we can do. I will give you \$2,000, and then will see to it that the commission loans you the remainder."

Everybody who saw that church and its great congregation of Northmen at the time of the last General Convention, will at once appreciate what that gift and that loan did for this Church of ours. Is it too much to say touching the benefactions and business operations of the commission, that this recital represents what has resulted time and time again, in a smaller way, perhaps, but in no sense less important to those concerned, all over this land?

#### A CHANGE IN THE PROGRAMME.

It had been intended to hold a general meeting in the interest of the Society on Sunday evening; indeed the invitations to the speakers selected by the



General Convention committee of arrangements were already written, when, by request of the local committee in Milwaukee, the appointment was cancelled, the reason given being that all the churches ordinarily had such large evening congregations that to hold a united service in one of them would have the effect of rendering it impossible for a large number of persons to attend church.

By Saturday evening or Sunday morning fifty or more had already arrived to attend the Missionary Council.

### THE LANGFORD MEMORIAL SERVICE.

ON Tuesday evening, October 19th, in St. Paul's Church, Milwaukee, was held the service commemorative of the life and work of the Rev. William S. Langford, D.D., the late General Secretary. The form of prayer used was especially set forth by the Bishop of the Diocese. After appropriate sentences, the versicles, and the Lord's Prayer, a portion of Psalm 39 was appointed for the Psalter. The proper lessons were Ecclesiastes xii., 1-8, and I. Thessalonians iv., from verse 13. The canticles were a part of Psalm 90 and the whole of Psalm 67. After the Creed the Collect for All Saints' Day was said, with selected prayers from the Prayer Book, and the missionary prayer beginning "O Lord, who didst come to seek and to save the lost." The anthem, "I heard a voice from heaven," was rendered before the sermon, and during the offertory the following, by C. L. Williams:

Thou wilt keep him in perfect peace whose mind is stayed on Thee. The darkness is no darkness with Thee, but the night is as clear as the day. The darkness and light to Thee are both alike. God is light, and in Him is no darkness at all; oh, let my soul live, and it shall praise Thee.

The hymns sung were numbers 176, 288, and 179. The musical portions of the service were most feelingly rendered by the choir of St. Paul's Church.

At the hour appointed a long line of forty-six choristers, about 100 Presbyters, and twelve Bishops entered the church. The service was read by the Rev. Dr. Henry Anstice, Secretary of the Missionary Council, assisted in the lessons by the Associate Secretary. The sermon was preached by the Rev. Dr. William B. Bodine, rector of the Church of the Saviour, Philadelphia, the intimate friend of Dr. Langford since his college days. His text was, "He being dead yet speaketh." The closing prayers were said by the Bishop of Kentucky, the Bishop of Missouri pronouncing the blessing.

The congregation, in which were many representative Churchmen from different sections of the country, filled the great church.

### OTHER SERVICES.

WHILE the festival service of the united choirs of Milwaukee, except that of St. James's Church, which was held in All Saints' Cathedral, Milwaukee, on Monday evening, October 18th, was really a part of the semi-centennial celebration of the diocese, it was nevertheless given a missionary tone throughout, and the Bishop of Wyoming and Idaho preached on the underlying principles of missions from St. Luke x., 25: "Master, what shall I do to inherit eternal life?" The Rev. C. L. Mallory, sometime dean of the cathedral, intoned the



service. The lessons were read by Archdeacon Brown of Ohio and the Rev. Joshua Kimber. The choirs were followed by a line of surpliced clergymen and several Bishops. Upon the leaflet containing the order of music, distributed in the congregation, was the following postscript: "This service being the participation of the vested choirs in the missionary meetings of the Church, then gathered in Milwaukee, and auxiliary to them, the collection will be given to the General Board of Domestic and Foreign Missions."

The opening service of the Missionary Council, on the morning of Tuesday, October 19th, was grand. The members of the Council and invited guests having arrived, the church was full. At half-past ten the choir, over forty in number, seventy Presbyters, and eleven Bishops came from the robing-room, and proceeding down one of the side aisles, advanced to the chancel through the nave.

The Bishop of Missouri celebrated the Holy Communion, assisted in the Epistle by the Bishop of Western Michigan and in the Gospel by the Bishop of Kentucky, and by other Bishops in the administration. The sermon, by appointment of the Presiding Bishop, was delivered by the Bishop of Duluth. It will be published. Mr. Williamson, the choirmaster of St. Paul's Church, deserves the greatest credit for the high measure of excellence that his singers reached on this occasion. The remark was made on all sides that it could not be surpassed in any church in the land. The offertory anthem, arranged and set to music by Sir John Goss, was that which was sung at the opening of the Lambeth Conference, and was as follows:

Lift up thine eyes round about, and behold, all these gather themselves together and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee as a bride doth.

Thus saith the Lord God. Behold I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers. They shall bow down to thee with their faces toward the earth, and thou shalt know that I am the Lord, for they shall not be ashamed that wait for Me.

The hymns sung were numbers 253, 288, 225, and 505.

During the sessions of the Council a volunteer choir of clergymen sang for the first time in public the American Missionary Hymn, the words by the Rev. Dr. F. W. Bartlett and the music by the Rev. Dr. J. S. B. Hodges, and such other hymns as were announced from time to time by the presiding officer. On each day the hymn, "Tell it out among the heathen," was sung as a solo by Mrs. William R. Butler of Mauch Chunk, the choir of clergymen singing the refrain; the second time by request of Mr. Williamson, the organist.

On Thursday all in attendance upon the Council were taken by special train on the Chicago, Milwaukee and St. Paul Railway to Nashotah station, and thence by wagons to the Nashotah mission, located upon its original domain in the forest, with its beautiful twin lakes. After the Communion service in the chapel, at which the Bishop of the Diocese officiated with the assistance of other Bishops, the procession wound through the trees to the God's acre where rest the remains of the apostolic Kemper, the devoted and scholarly Adams, and



others whose names are household words in the Church. The hymns sung in the chapel were "Lord, her watch thy Church is keeping," "The Church's one foundation," "*Dies Iræ*," "Jesus, lover of my soul," and on the way to the grave "Hark! the sound of holy voices." The casket containing all that was mortal of the founder of the mission, James Lloyd Breck, was carried by students; the honorary pall-bearers being mostly from the alumni, namely, Bishop Millsbaugh, Dr. William Dafer, Mr. Appleton, Dr. Franklin Haff, Dr. E. S. Peake, T. I. Holcombe, J. A. Gilfillan, D. D. Chapin, Sherman Coolidge, and Mr. Manypenny. It is notable that Mr. Chapin was one of the pall-bearers at Dr. Breck's funeral twenty-one years before in Benicia, California. The Rev. W. A. M. Breck, a son of Dr. Breck, and several other relations followed. Bishop Millsbaugh was chosen as the preacher in the chapel because he was baptized and confirmed by Dr. Breck. In the cemetery Bishop Tuttle made a most moving address.

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### HOSPITALITY.

THE committees on general arrangements, on hospitality, and on transportation, in connection with the Missionary Council, all performed their work in such a satisfactory manner that any fitting words of commendation that we could use would seem exaggerated. The chairman of the first was the Rev. C. S. Lester; of the second, the Rev. C. L. Mallory, who was in attendance at all times upon the guests, he having left his home and come to Milwaukee for the purpose; and of the last, Captain Edward Ferguson. The Churchpeople of Milwaukee, by these committees, not only provided entertainment for the members of the Missionary Council and those officially in attendance thereupon, but extended their invitations to the clergy in the original missionary jurisdiction of their first diocesan, Jackson Kemper, many of whom accepted. It was said that 150 men were provided for during the session. The Woman's Auxiliary extended like hospitality to its guests. Instead of the luncheon in St. Paul's guild-room, as first intended, the entire Council and those invited by the committee were seated each day at the regular hotel dinner at "The Plankinton." In connection with this subject the Council adopted the following resolution:

*Resolved:* That the members of this Missionary Council desire to recognize and return thanks to the Bishop of the Diocese, the rectors of the several parishes, and the Churchmen and Churchwomen for the generous and splendid hospitality extended to them in this their beautiful city.

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### ENGLAND IN INDIA.

UNDER this caption in the October number of the *Cosmopolitan* Mr. Julian Hawthorne has published (we suppose) the last of his remarkable articles on the great famine in India and its causes. We have already noticed the credit which he gives to the missionaries for their knowledge of facts and their efficiency and faithfulness in the distribution of relief funds. In the present paper Mr. Hawthorne cites at some length an address made before the Sepoy rebellion by "one of the great Englishmen, Sir Herbert Edwardes," on the occasion of



the founding of a mission, in which speech Sir Herbert insists that no material efforts can regenerate India, but that "the East has been given to [England] for a mission," and says further :

It is a remarkable coincidence that the East India Company was founded just two years before the reformation of the English Church. I believe firmly, and I trust not uncharitably, that India was given to England because England has made the greatest efforts to preserve the Christian religion in its present Apostolic form, has, as a nation, protested most stoutly against idolatry in any shape, and has sought no other Mediator than the one revealed in the Bible. Our mission, then, is to do for other nations what we have done for our own—to the Hindoos we have to preach one God, and to the Mohammedans one Mediator. . . . The 30,000 Englishmen in India would never have converted 120,000,000 Hindoos and Mohammedans had they tried to force Christianity upon them with the sword. . . . The duty of evangelizing India lies at the door of private Christians. The appeal is to private conscience, private efforts, private zeal, and private example. . . . The Gospel of Peace will bear its own fruit and justify its own name.

Mr. Hawthorne's concluding paragraph runs thus :

Let England ponder again the words of Sir Herbert Edwardes. Let her inspire India with a veritable Christian faith and nine-tenths of the present difficulties would spontaneously cease. But in order to inspire such faith, one must first possess it, and England, conscientious, energetic, just, and proud of her religious history, is not a Christian nation, and therefore forfeits the measureless power for good which might otherwise be hers.

Here, then, is an estimate of the power of missions, not from the idealist, who is arguing for a theory, not from the clergyman, who sometimes is suspected of reaching out for that which is not practicable in this life, but from a keenly observant layman, selected as such by a great magazine, after an exhaustive inspection of conditions existing to-day in that densely populated dependency of the English crown.

Missions! The life-business of Christian peoples, the following of the example of the great Captain of our salvation, the obedience to the word of command : "Go teach all nations, baptizing them ; teaching them to observe all things whatsoever I have commanded you," and then—the gracious and joyful promise : "Lo, I am with you alway."

### THE CHURCH'S FOREIGN MISSION WORK.

WHILE it is universally conceded that statistics do not fully represent the entire status of the work actually accomplished in the Foreign field by our own noble band of missionaries, they nevertheless set forth in a measure certain tangible results, which indicate the progress that has been achieved, and furnish ground for reasonable congratulation and encouragement, as well as hearty thanksgiving to Almighty God for the blessings that have been vouchsafed to us. It is impossible to determine by statistics the number of men, women, and children who have been impressed by the simple preaching of the Gospel, or by the quiet, godly, self-sacrificing lives of the missionaries themselves.

No one but Almighty God, who readeth the hearts of all men, can divine the nature of the influence that has been exerted in this way, or foretell the results which the quiet workings of that influence may accomplish. Hundreds



upon hundreds may have been deeply affected and in their hearts convicted by what they have seen and heard in the proclamation of the Gospel by the missionaries of the Cross, but from personal considerations, from doubt, or misgiving, or fear of ridicule or persecution, fail to make a public confession of their convictions, or in any way to indicate the great change that has taken place in their views of the Christian religion. Now and then a heathen from some most unexpected quarter, and not infrequently from a source where fierce opposition has been experienced, comes out and boldly declares himself a firm believer in Christ. Here, doubtless, for years the seed planted has been slowly but gradually developing, until it has reached the period when it could not but burst forth into a glorious fruition. When and where that good seed was first sown, what man can tell? Yet, we may say, its record is in the books on high of the work accomplished in that year.

Again, look at the present attitude of the governments of Africa, China, and Japan toward Christianity. Fifty years ago Christianity in China and Japan was not only declared by an imperial edict a forbidden religion, but any one daring to profess it was pronounced guilty of crime and was likely to be put to death. The feeling of the governments was extremely hostile to Christianity, and the rulers and officials resorted to every measure to suppress it and expel it from the land. To-day the condition is reversed. The edicts against Christianity are repealed; the governments of these great empires have pronounced in favor of the Christian religion, and are asking the scholars of Christian institutions to take charge of their governmental schools in order that the rising generation may grow up under the teachings of these godly men.

In Africa the president of the Liberian Republic is a communicant of the Church, and, aside from his official duties, is engaged at the present time as superintendent of one of our Sunday-schools. Again we ask, When and where shall we record this wonderful change? Who can determine the day and the place when the seed of this godly planting was first cast forth? Great persecutions have intervened between the sowing and the reaping. Great storms of trial, hardships, disappointment, have fallen upon the tender planting; yet it survived, and grew, when, perhaps, only the eye of the Infinite One could perceive the growth, until at last there came the opening flower, with its rich promise of a full and abundant harvest. Ah, surely, no one can adequately measure or set down in figures the real work of our missionaries in their respective fields of labor! The harvest may be slow in coming, the outlook may be discouraging, and we may often be tempted to ask, Why this great waste of money, why this great sacrifice of valuable lives? Yet God is all the time carrying out His great purpose through the instrumentality of His servants.

Ours not to question why;  
Ours is to do and die.

During the past year there has been a decided gain in almost all parts of the Foreign field. There has been an increase in the number of ordained workers from eighty-seven to ninety-two; an increase of two in the candidates for Holy Orders, the number now being thirty-six; of thirty-four in the number of teachers, which is now 201; of 2,008 public services; of 125 baptisms, 907 persons having



received the Sacrament during the year; of 151 in the persons confirmed, the whole number being 502; and of \$140 in the contributions, the total amount received being \$10,435.37. There has been, however, a slight falling off in the number of lay-readers, catechists, and Bible-women. While there has been a decrease of only twelve persons in the average attendance upon public worship, the baptisms and confirmations have increased as already noted. Again, while the attendance upon the Sunday-schools has fallen off, the number of schools has increased. The same thing, also, can be said of the boarding-schools. There are, however, eight day-schools less this year than last, and a falling off of 675 pupils. The number of children under instruction during the past year in the three schools was 8,331.

### THE MISSIONARY COUNCIL.

ACCORDING to appointment the Missionary Council was held in St. Paul's Church, Milwaukee, Wisconsin, on Tuesday, Wednesday, and Thursday, October 19th, 20th, and 21st. The attendance was large. The proceedings will be published *in extenso* in the annual volume of reports issued by the Board of Managers. The Bishop of Missouri presided throughout, only resigning his chair for a few moments, while he read his paper upon "Bishop Kemper: Our First Missionary Bishop," on Tuesday afternoon.

The Council having organized, the Associate Secretary presented the annual report of the Board of Managers, with accompanying documents. By a rule of order adopted at the opening of the Council, the Associate Secretary read only that portion of the report of the Board of Managers relating to the death of the Rev. Dr. Langford and the list of the names of those whose bequests to the Society had been received during the last fiscal year, whereupon the Council united in singing two verses of the hymn "For all the saints who from their labors rest," and the president offered prayer, blessing God's holy Name for these servants departed this life in His faith and fear. This was followed by an address of welcome by the Bishop of the Diocese to the Council, responded to on its behalf by the Bishop of West Virginia.

The report of the Board, except portions otherwise referred, was sent to a committee of nine, of which the Bishop of Pittsburgh was chairman. Upon their report on the following day the Rev. Dr. Edward Abbott of the committee, by appointment seconded and spoke to the resolutions appended, which were adopted to the following effect: In memory of the Rev. Dr. Langford; rejoicing that the year was closed without debt; acknowledging the liberality of contributors; noting the attitude of the people in China and Japan toward Christianity; congratulating the Diocese of Dallas and its Bishop upon its completed autonomy; recognizing that the late Lambeth Conference had taken action which was likely soon to effect arrangements for the settlement of questions of overlapping episcopal jurisdiction abroad; encouraging the children in the matter of the Lenten offerings, and requesting the Board of Managers to consider the desirability of specifying some object or objects for the next Lenten season in memory of Dr. Langford; regretting that so few dioceses, so far, have responded to the efforts of the Missionary Council and the Board of Managers to "obtain more definite pecuniary pledges" toward the work, and urging the desirability of the Church at large acting in accordance with the resolution upon this subject sent out early in the year; again asserting the value of THE SPIRIT OF MISSIONS and commending it to Churchmen; and respectfully requesting the House of Bishops to nominate a Bishop for the Missionary District of Asheville in



view of the needs and resources of the field and the desire of those working therein, closing with the following:

*"Resolved:* That the attention of the clergy be again called to the duty of constantly reminding their congregations of the obligation resting upon them of remembering the missionary work of the Church in their last wills and testaments."

The report of the Woman's Auxiliary was referred to a committee consisting of two Bishops, two Presbyters, and two laymen; the Bishop of Nebraska being the chairman, who reported the next day, with the following resolutions:

*"Resolved:* That this Missionary Council heartily expresses its gratitude to the Author of every good and perfect gift for the noble work done by the women of the Church through the Woman's Auxiliary to the Board of Missions and its Junior department.

*"Resolved:* That this Missionary Council commends with the strongest emphasis their untiring and unselfish labors and expresses its grateful appreciation.

*"Resolved:* That this Missionary Council urges upon every clergyman of the Church the duty of encouraging in his parish or mission station a branch of the Woman's Auxiliary and the Junior department."

The report of the American Church Building Fund Commission went to a committee of five, who reported on Wednesday, by the Bishop of West Virginia, chairman, and by appointment the Rev. Dr. William M. Jefferis addressed the Council upon this department of Church effort.

The report of the Commission on Work among the Colored People was committed to the Bishop of Western Michigan and two others, who on Wednesday, by the Rev. J. B. Funsten, after a suitable preface, submitted the following:

*"Resolved:* That we endorse most heartily the recommendation of the Commission that this great cause be so brought before the members of the Church that they may be thoroughly aroused to its encouragements and opportunities and the importance and urgent claims which these people have upon the Church for spiritual light and nurture."

The Rev. A. S. Lloyd, selected for the purpose by the acting secretary of the Commission, spoke to the resolution, and remarks were addressed to the Council upon the same subject by the Bishops of Delaware and Marquette, Archdeacon Joyner, Dr. Faudé, and the Rev. Messrs. Rollit, Woodle, and Tunnell.

The report of the American Church Missionary Society was placed in the hands of a committee of three. The Bishop of Kentucky, chairman, at a subsequent session presented and read their report, which was without resolutions. Whereupon, by appointment of this auxiliary, their missionary, the Rev. William Cabell Brown, of Brazil, addressed the Council. He was followed by the Bishop of West Virginia.

The report of the Church Society for Promoting Christianity amongst the Jews was committed to the Bishop of Marquette and two others, who subsequently reported, offering the following preamble and resolution:

*"WHEREAS,* in view of the great diversity of opinion which prevails among different members of this Council and other Churchmen as well as to the advisability, expediency, and propriety of carrying on the work of the Church among the Jews in the future as in the present method, be it

*"Resolved:* That a committee consisting of three Bishops, three clergymen, and three laymen be appointed by the Chair to consider the subject of future Church work among the Jews, with a view to determining whether (1) the work should be put under the charge and direction of the Board of Managers, or (2) continued by the



present Society for Promoting Christianity amongst the Jews, or (3) relegated to the various diocesan or local agencies or organizations for diocesan mission work.

"*Be it further resolved:* That this committee report to the next General Convention, sitting as a Board of Missions.

"*Be it further resolved:* That until this matter be disposed of and settled the most liberal contributions are urged for the work under the present society."

By appointment of the society's secretary the Rev. H. F. Fuller addressed the Council upon the importance of this department of missionary work. The Right Rev. Dr. Gilbert, Archdeacon Brady, the Rev. Mr. Kimber, and Mr. L. H. Morehouse discussed the pending recommendation, which was subsequently adopted. The Chair appointed as the committee contemplated by the resolutions, the Right Rev. Drs. Whitaker, Gilbert, and G. Mott Williams, Archdeacon Brady, and the Rev. Drs. E. Walpole Warren, and Rufus Clark, and Messrs. B. Mansfield, J. Copeland, and W. R. Butler.

The committee reports, which are necessarily omitted here for want of space, will be published in one form or another at an early day.

#### NOONDAY PRAYER.

As the opening service on Tuesday was not concluded until nearly one o'clock, and as the Council was in recess on Thursday, the only opportunity for mid-day prayer was offered on Wednesday, when, after the singing of the "American Missionary Hymn," a lucid address on "Missions in Africa" was made by the Rev. Dr. J. H. Eccleston, and an instructive and eloquent setting forth of the work of the China mission by Dr. H. W. Boone of Shanghai immediately followed. The Rev. Dr. G. H. McKnight, *con amore*, paid a tribute to the memory of the late General Secretary.

#### MOTIONS AND RESOLUTIONS.

Opportunity was offered each day for original action in the order of procedure prepared by the General Convention Committee to Make Arrangements, which provision was evidently appreciated by the members. The Rev. D. A. Sanford, of Oklahoma, addressed the house and presented action of the last convocation of that missionary district; being a request for an increase of appropriations from the Board of Managers. This request had been anticipated to a certain extent at the October meeting. It was referred to the Board of Managers for consideration.

Mr. W. R. Butler, of Mauch Chunk, presented the following memorial of the late Right Rev. Dr. N. S. Rulison, Bishop of Central Pennsylvania, which was adopted by a rising vote:

"In the death of the Right Rev. Nelson Somerville Rulison, D.D., the whole Church Militant has cause to mourn. As a member of the General Board of Missions, he labored earnestly and unweariedly for the advancement of its work, and his eloquent and forceful speech made him a conspicuous figure in the councils of the Church. To the high and holy office of Bishop, he brought not only a noble type of sturdy Christian manhood, but also splendid scholarly attainments, a knowledge of men and affairs, and a sweet, winning personality, which everywhere made him a power for good. We reverently place upon the records of this Council our sense of loss at his death. We cherish his noble memory, and we thank God for the good example of His servant, who having finished his course in faith, now rests from his labors."

Archdeacon Brown, of Ohio, introduced a series of resolutions requesting the committee which shall be appointed by the General Convention to arrange for the next Missionary Council to set aside an hour and a half of the afternoon of the sec-



and day for the purpose of permitting answers to be made to questions from the floor relating to missionary work.

On motion of the Bishop of Wyoming and Idaho the papers read before the Council, with the permission of the authors, were referred to the Associate Secretary for publication in *THE SPIRIT OF MISSIONS* as opportunity may offer. Several of these have been placed in his custody and may be looked for in this magazine from time to time.

#### DISCUSSIONS OF SELECTED TOPICS.

On the first afternoon, after the paper before mentioned, by the Bishop of Missouri, the Bishop of Minnesota made an address on "The Layer of Foundations: the Rev. James Lloyd Breck." He was followed by the Bishop of Kentucky, whose subject was "The Lambeth Conference: Its Example and Influence in the Missionary Work of the Church." Contrary to the anticipation it was the mind of the Council to discuss this last subject, and Bishop Dudley was followed by remarks by the previous speaker, the Bishop-Coadjutor of Minnesota, and the Bishop of Kansas.

On Wednesday, October 20th, after Morning Prayer, which was said by the Rev. Dr. W. H. Neilson and the Rev. F. W. Oakes, the benediction being pronounced by the Bishop of West Missouri, in compliance with the written request of the Presiding Bishop, the Chair introduced the Rev. Robert L. Paddock, secretary of the Church Students' Missionary Association, and at later sessions the Rev. James H. Lamb, secretary of the Clergymen's Retiring Fund Society, and Mr. Albert E. Neely, agent of the Fund for the Relief of Widows and Orphans of Clergymen and of Aged, Infirm and Disabled Clergymen, who briefly addressed the Council.

On Wednesday morning the Rev. G. A. Carstensen's paper on "The Prayer Book as a Missionary Agent; Should It Be Given Away or Sold" was read by the Associate Secretary, the author having been called home from the Council by his parish duties. The subject was discussed by the Bishop of Minnesota, the Rev. Messrs. Lines, Appleby, and Kip, and Mr. George C. Thomas. The Rev. William V. Tunnell, warden of King Hall, Washington, D. C., followed with an exhaustive paper on the assigned topic "The Advisability of all Missionary and Educational Work among the Colored People, Carried on by Members of this Church, being Brought under the Direction of the Church Commission." This paper, which excited intense interest, was read in full by the unanimous permission of the Council, although its delivery occupied much more than the allotted time. It was desired that an hour should be given to its discussion, but after the Rev. Messrs. Cooke, Joyner, and Brady had spoken, it was determined that further remarks should be postponed until the report of the committee on the Colored work should be before the Council.

In the afternoon of Wednesday the Bishop of Ohio read a paper upon the topic "How Can Candidates for Holy Orders Become Filled with the Missionary Spirit?" upon which also Mr. George C. Thomas was a volunteer speaker.

On the evening of Thursday, after the return from Nashotah, the Council re-assembled, when the Rev. Dr. G. T. Dowling and Mr. Burton Mansfield read papers from the clerical and lay standpoint respectively upon "What Can Busy Men do for Missions?" and the Rev. Dr. R. F. Sweet read a paper upon "Practical Experiences in Associate Missions in the Country."

Archdeacon Page, of Osaka, Japan, set forth before the Council very effectively the work of our Japan mission, following which the Bishop-Coadjutor of Minnesota read the final one of the appointed papers, entitled "Missionary Methods and Work as Illustrated by the History of the Church in the North-west."

At the call of the Chairman brief remarks appropriate to the end of the sessions were made by Mr. George C. Thomas, the Rev. Dr. Blanchard, and the Bishop of Milwaukee, after which the Bishop of Missouri from the chair addressed the Council and closed it *sine die* with prayer and the Benediction. These last moments of the Missionary Council in Milwaukee were most noteworthy. It is not too much to say that the body had risen to the highest point of spiritual enthusiasm and devotion. After the touching words of the presiding officer there was visible emotion in all parts of the house. Every one present felt that it was good for him to be there, and each congratulated his neighbor upon the great success of the meeting and the practicability, as well as the literary excellence and missionary spirit, of all the papers and addresses from beginning to end.

## ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS STATED MEETING, TUESDAY, OCTOBER 12TH, 1897.

—The following elected members were present : The Right Rev. Drs. Doane (Vice-President, in the chair), Littlejohn, Whitaker, Niles, Dudley, Scarborough, Peterkin, and Worthington; the Rev. Drs. Hoffman, McVickar, Smith, Shipman, Huntington, Applegate, Brown, Greer, Anstice, and Christian; and Messrs. Stark, Low, Cutting, Chauncey, Brown, Marvin, Thomas, and Goodwin. The Right Rev. Dr. Kinsolving, an *ex-officio* member, was also present.

—The Rev. Dr. J. S. Lindsay, elected to membership at the last stated meeting, was presented to the Board by the Chairman, and took his seat.

—The Associate Secretary submitted memorial resolutions touching the death of the late Dr. Langford, received from the Convocation of Wyoming, the Convocation of Nevada and Utah, and the Cathedral Branch of the Woman's Auxiliary in Nebraska.

—The committee on the nomination of a General Secretary reported progress and were continued.

—Seven of the Bishops in the Domestic field communicated information with regard to their appointments, and in the single instance required, favorable action was taken.

—The appropriations for Domestic Missions, including those among Indians and those for the work among Colored people, after three necessary additions, were continued as for the first quarter until August 31st, 1898, the close of the fiscal year.

—In connection with the work in the Foreign field, one of the Bishops called the particular attention of the members of the Board to Dr. Henry W. Boone's communication in the October number of THE SPIRIT OF MISSIONS, which he characterized as the best statement concerning missions in China that he had seen. Letters were submitted from the Bishops of Haiti and Cape Palmas, and from Dr. Sarah L. Walrath, of Cape Mount, Liberia, information from which so far as of public interest will be published.

—The annual reports of the American Church Missionary Society and the American Church Building Fund Commission, recognized auxiliaries, were received.

—The auditing committee stated that for the proper fulfilment of their duties they had secured the services of a competent and reliable accountant, who reported that he had examined all the accounts of the Treasurer for the fiscal year last ended, compared the same with vouchers, and found them correct.

—The Bishop of Washington was elected to membership in the Board to fill the vacancy caused by the death of the Bishop of Central Pennsylvania.



## RESOLUTIONS ON THE DEATH OF THE LATE GENERAL SECRETARY.

THE annual convocation of the Missionary District of Wyoming, at its meeting on September 24th last, adopted the following minute regarding the death of the Rev. Dr. Langford:

"Your committee, to whom was referred that part of the Bishop's address referring to the decease of the Rev. William Spaight Langford, D.D., beg leave to offer the following:

"WHEREAS, it has pleased the All-wise Head of the Church to take to the blessed rest of Paradise our beloved brother, Dr. Langford, therefore, be it

"*Resolved:* That we embrace this our first opportunity of uniting with the whole Church in expressing our profound gratitude for the life and labors of our deceased brother, whose rare ability, faithfulness, and energy, unfaltering for so many years, as General Secretary to the Board of Domestic and Foreign Missions, did so much to extend and firmly establish the work of the Church at home and abroad.

"*Resolved:* That in the death of the Rev. Dr. Langford this missionary jurisdiction has lost a true and loving friend, whose sympathy, counsel, and noble example gave encouragement to our Bishop and his missionaries in their field of labor. We pray that God will continue His goodness to the Church by raising up a worthy successor, capable of carrying to a glorious success the longings and labors of His servant now gone to his eternal reward.

"*Resolved:* That these resolutions be forwarded by the secretary to THE SPIRIT OF MISSIONS and the family of the deceased.

(Signed)

"BERT FOSTER,

"R. E. G. HUNTINGTON, D.D., } *Committee.*

"J. L. CRAIG,

"FRANCIS R. BATEMAN,

"Secretary."

At the opening meeting, in Omaha, of the Cathedral Branch of the Woman's Auxiliary of Nebraska, the following memorial of Dr. Langford was ordered to be engrossed upon the records of the Auxiliary, and a copy thereof to be sent to his family and to the Board of Managers:

"MINUTE.

"In memory of Dr. Wm. S. Langford the Cathedral Branch of the Woman's Auxiliary in Nebraska desires to record its loving testimony to the life and labors of the Rev. Dr. Langford. It feels that it is most fitting so to do, as he was present at the late annual meeting of the Woman's Auxiliary in Nebraska, held in this cathedral last May, at which time it was the pleasure of this branch to entertain him. We shall not cease to remember that meeting. To meet Dr. Langford was an inspiration and a benediction. What must his life have been to those with whom he came in daily contact? We appreciated his devotion to his work, his faithfulness, his untiring energy, his wonderful cheerfulness, and his great powers of organization, and we feel that in losing him we have lost a great missionary leader.

"May the inspiration of his life dwell among us, that he being dead shall yet live in our lives.

"CORA P. LAMOREAUX,

"Secretary Woman's Auxiliary,

"Omaha, Nebraska."

At the annual meeting of the New York Bible and Common Prayer Book Soci-

ety, held in the city of New York on Thursday, October 7th last, the following memorial was adopted:

“MINUTE.

“It is most fitting that the New York Bible and Common Prayer Book Society should place upon its records, a minute expressing the sense of the deep loss it has sustained in the death of the Rev. Dr. Wm. S. Langford, for no one was more in sympathy with the aims of our society, none felt more strongly than he the great benefits to the cause of missions from the circulation of the Prayer Book, and none labored more steadily to extend its blessed influence. It is indeed to us a cause of profound sorrow to lose so strong an ally, so sympathizing a friend, so efficient a helper. A man full of the Holy Ghost and of wisdom, whose own life was hallowed and shaped by the principles of the Prayer Book, it was his ambition to give to men everywhere the sober standard of living as taught by that book as the model upon which their lives should be moulded for God's glory and for human welfare. He has left us his testimony to the value of the Prayer Book as a missionary agent; it is our part to emulate his zeal to extend the circulation of the Church's book of devotion, that the bounds of its blessed Kingdom may be enlarged, and that men everywhere may be taught to worship Him in spirit and in truth.

“W. H. VIBBERT, }  
“JAMES POTT, } *Committee.*”

### BRIEF MENTION.

THE Annual Report of the Board of Managers to the Missionary Council, the Report on Domestic Missions, and the Report on Foreign Missions for 1896-97, have been issued. Write to the Church Missions House for single copies of the Board report, and for the number required for distribution of the missionary reports. These last contain respectively the annual reports of the Missionary Bishops at home and abroad.

A LETTER received just as we are going to press from Bishop Wells dated Spokane, October 25th, says: “Old St. Mary's Hall has just burned. We lose \$1,500 to \$2,000 beyond the insurance. The insurance I propose to use to make the first payment on a new building, which is greatly needed as the school is growing and on the verge of being self-supporting.”

THE two capital articles written by Henry W. Boone, M.D., medical missionary at Shanghai, “Do Foreign Missions Do any Good,” and “Our Mission and Its Work in China,” which have appeared in this magazine, have been issued as leaflets, and will be furnished in any number required for gratuitous distribution. In calling for the former mention “No. 555,” and the latter “No. 556.”

### THE RECEIPTS OF THE BOARD FOR 1896-97.

THE gross receipts of the Society for the fiscal year (including those for “specials” and miscellaneous purposes) amounted to \$770,813.

The contributions for the work undertaken were \$358,024.93; the total amount received from legacies, designated by the testators either for Domestic or Foreign Missions or for the use of the Society, was \$176,777.60. The total amount, therefore, at the disposal of the Board was \$534,802.53, of which \$53,000 was invested as the “Ann Eliza Tweddle Deposit,” to protect outstanding liabilities, and \$13,133.86, proceeds of legacies, was left for appropriation at a later day.



A comparison of the foregoing figures with those of the previous year shows a decrease of contributions for Domestic Missions of \$19,432.26, a decrease for Foreign Missions of \$6,822.42, and a decrease for General Missions of \$40,491.94; total decrease, \$66,746.62. This decrease is largely to be accounted for by reason of the extraordinary offerings in the summer of 1896, with which, this year, there is nothing to compare. It is worthy of remark that shortly before his death the General Secretary, having sent to the Church papers and otherwise distributed his article entitled "No Summer Vacation," said that he had now done all that it was possible for him to do this year.

In addition to the foregoing, legacies to the amount of \$4,600 were received, which by the terms of the wills were permanently invested.

The number of parishes and missions which have contributed to the work of this Society during the fiscal year is 3,447, or 258 less than during the previous fiscal year; nevertheless, the number given is larger than in any previous year other than that reported in 1895 and in 1896. The cost of administering the affairs of the Society and of making the work known to the Church was seven and seven-tenths per cent. of the receipts for missions, or six and two-tenths per cent. of all the receipts by the Treasurer, including subscriptions for the stated publications and money received for miscellaneous purposes.—*From the Report of the Board of Managers to the Missionary Council.*

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### LAST YEAR'S WORK AMONG INDIANS.

In the great Territory of Alaska this Church has work among people of our own race and among the Indians and Esquimaux along the Yukon river and north of the Arctic Circle at Point Hope. The discovery of gold in large quantities in the Klondike region, above the Canada line, during the past summer has arrested the attention of the whole world, and the thousands of people already drawn thither, together with the immense numbers which doubtless will follow next spring, will necessarily change the whole character of the region watered by the Yukon. This great influx, it would seem, in the course of time must do much toward developing the country, and render it more convenient of access by reason of increased public facilities of travel and transportation. The principal cause of anxiety, from a missionary standpoint, is lest the Indians shall be contaminated. Providentially, Bishop Rowe, by the loss of a steamship connection for the Arctic, was led to turn his attention this last summer to the Yukon district, and was on the ground almost at the breaking out of the gold fever. He wrote from Unalaska on his return journey that he had found the work more satisfactory and encouraging than during the previous year, and the workers more full of encouragement with regard to results.

The Rev. Mr. Prevost, whose station at Fort Adams is among the Indians, the Bishop temporarily removed to Circle City, as it was the more important for the moment and a convenient centre. In June last the Rev. Mr. Chapman, who, with his faithful wife and Miss Sabine, is stationed at Anvik, 600 miles from the mouth of the Yukon, wrote home that the mission school at this place, though unable to care for more than two or three boarding-pupils, had a most prosperous year. Both parents and children have shown great interest in the work, and begin now to appreciate the advantages they are enjoying. In November and again in December, 1896, Mr. Chapman visited the villages upon the Chageluk Slough to the eastward from Anvik. He hopes to establish a school there, with a native teacher. In April Mr. Chapman made a visit up the Kuskokwin river as far as Vinisahle—latitude, 63 degrees; longitude, 155 degrees west. The year has been marked, among other



things worthy of note, by the successful beginning there of the work of the Woman's Auxiliary. Regular meetings have been held, and the interest of the members has been unflagging. Under date of July 17th, Mrs. Prevost reports the arrival of Mrs. Demonet and Miss Deane at St. Michael's, and they proceeded up the river with Bishop Rowe to Fort Adams, stopping for a while at Anvik.

From Point Hope, Dr. Driggs, under date of June 7th, reports that on his return to duty, a year before, he received a joyful and hearty welcome from the natives on his arrival at St. Thomas's Mission, Point Hope, our most northern outpost. The doctor has erected a new home for himself at this place, in the building of which natives and a few white men present assisted. The interest shown in the Sunday services has been very marked during the year, the average attendance being between 120 and 125. Only a few years ago these people had never known of the true God, but now there is scarcely a family at Point Hope but prays to Him. A widespread epidemic of influenza made its appearance at the end of the summer of 1896. The attending upon the patients occupied a considerable portion of the Doctor's time. The outlook here is very encouraging, and Dr. Driggs says: "I doubt if there is a single city or village in the United States, where the ratio to the total population of those who attend worship on Sundays has been as large the past winter as it has been here on Point Hope."

No statistics have come for the present year. Those last reported are as follows: Population, 30,329; square miles, 570,000; stations, Anvik (ten communicants); Circle City, Indian mission; Fort Adams (three communicants); Nowikowkat, Fort Yukon (five communicants); Point Hope. Mr. Prevost reports large numbers of baptized Indians within his district, many of whom he has personally met. Number of missionaries, eight.

In Arizona, under Bishop Kendrick, missionary work is carried on among the Navajo Indians at Fort Defiance, and among the Mojave Indians on the Colorado river. Miss Eliza W. Thackara, in charge of the hospital at Fort Defiance, is doing most excellent work.

In the Duluth mission, under the Right Rev. Dr. Morrison, the Indians are ministered to by Archdeacon J. A. Gilfillan, assisted by the Rev. Francis Willis, six Indian clergymen, and three native catechists. In the White Earth reservation is the Church of St. Columba, in charge of the Rev. F. W. Smith (native) Deacon, the Rev. J. J. Enmegahbowh being the *pastor emeritus*. At the Lake Sun agency is the Church of St. John's-in-the-Wilderness, in charge of the Rev. Mr. Willis, who also has the Church of St. Antipas on the Wild Rice river. The Rev. Mark Hart (native) Deacon, is in charge of the Church of the Epiphany, Beaulieu, Pembina Settlement. He also ministers to the congregation of the Church of the Holy Spirit. The Rev. Chas. T. Wright (native) officiates at the Church of the Good Shepherd, Leech Lake. At Cass Lake is the Church of the Prince of Peace, which was for some time under the charge of a faithful native catechist, Mr. George Johnson, who died February 26th last. At Pine Point work is being carried on by the Rev. George Smith (native), Deacon, and a native catechist. The Rev. Joseph Wakazoo (native), Deacon, conducts the mission at Big Bend. At several important centres, Miss Sybil Carter has established schools, at White Earth, Leech Lake, and Red Lake, for instruction in lace-making among the Indian women, some of whom have become quite efficient in the art, and are in this way improving their social and moral condition, and providing for themselves a comfortable living.

In the Diocese of Fond du Lac, under Bishop Grafton, the oldest Indian work is being carried on among the Oneidas. Our faithful missionary, the Rev. Solomon S. Burleson, died February 22d last. He joined the mission in 1891, and for the



six years that followed he labored most faithfully among the Indians on the reservation, who grew to love him as a father. His death caused deep sorrow among them, and at his funeral hundreds of these Indians followed his body to its final resting-place. As an indication of the progress that has been achieved in this district, a congregation of 1,000 baptized persons has been gathered, and nearly 200 communicants.

In the Diocese of Minnesota, under the care of the Right Rev. Dr. Whipple, and the Right Rev. Dr. Gilbert, Bishop-Coadjutor, the work among the Indians, since Duluth was set off, is confined to the Sioux mission at Birch Coolie, in charge of a native catechist, and St. Cornelia's Church, Redwood Falls, in charge of the Rev. W. H. Knowlton. At the former place Miss Carter has established a school for lace-making among the Indian women under two competent teachers.

In Nevada and Utah, the jurisdiction of the Right Rev. Dr. A. Leonard, Miss Marion Taylor, who is stationed at the Nevada agency, is reaping some fruits of her splendid labors, more than forty having been baptized. In Utah there is a suitable chapel, and a house, containing four rooms, on the Uncompahgre Indian reservation. The Rev. George S. Vest is the patient and loving missionary at this point. He is assisted by Miss Garrett and Miss Carter, who are laboring with commendable zeal and fidelity.

In North Dakota, missionary work is carried on among the Chippeways, Sioux, Mandans, and four other tribes. The mission among the Sioux on the Devil's Lake reservation continues in charge of the Rev. W. D. Rees.

In Oklahoma, under the Right Rev. Dr. Brooke, among five tribes, numbering in all 66,289 Indians, Christian work has been carried on with gratifying results. The Rev. D. A. Sanford is the head of this mission, although not a stipendiary of the Society. The Rev. David P. Oakerhater, native Deacon, devotes his entire time to work among the Cheyennes. Miss Sybil Carter has a lace industry established at Anadarko, under Miss Ida Roff.

The memorial event of the year in South Dakota was the completion or near completion of twenty-five years of service of five clergymen and two ladies. The Board has already taken pleasure in expressing its high sense of the value of such prolonged and faithful service. Bishop Hare expressed his own great pleasure, and was happy to place on record the cordial generosity of the friends who enabled him to present to each of these faithful laborers a check for \$100 as a memento of this interesting event. The names of the clergymen are the Rev. Messrs. John Robinson, Luke C. Walker, H. Burt, William J. Cleveland, and Edward Ashley; the ladies are Miss Amelia Ives and Miss Mary Z. Graves. Both of these ladies have now retired from the field on account of impaired health, but their labor of love among the Indians of South Dakota will never be forgotten.

The building of St. Elizabeth's School, Standing Rock reserve, was, on January 26th, entirely destroyed by fire. As soon as the disaster became known sympathetic aid began to pour in from all quarters, till more than twenty dioceses were represented in gifts, from Maine to California, from Minnesota to Georgia. These gifts, together with the insurance of \$5,000, enabled the Bishop to rebuild the school, which is now almost completed. Several new buildings have been erected: St. Elizabeth's School, the Church of the Messiah, Lower Brulé, a chapel at Ratling Ribs' settlement, another on the Virgin creek, and two log chapels in the Corn Creek district of the Pine Ridge reserve.

South Dakota is by far our largest Indian mission. It reaches thirteen tribes. The field is divided into ten separate divisions, each of these being under the supervision of a clergyman in Priest's Orders. The several congregations, except the central one of the division, are in the immediate charge of native Deacons, cate-

chists, or helpers. Connected with the mission are four Indian boarding-schools, averaging fifty pupils each, to whom religious instruction is given daily. Out of a population of about 25,000 Indians, 9,476 in all have received Holy Baptism, and nearly 3,000 have been confirmed. As an indication of their own sincerity and earnestness, these Christian Indians not only aid in supporting their native clergymen, but also send contributions for Domestic and Foreign Missions. Let it be said to their credit also, that not a church or chapel among them is encumbered by debt or mortgage. Services are held at fifty-five stations and sub-stations at least once each Sunday either by the clergy or their Indian helpers, and occasionally in twenty-five other places. The only case of discipline that has ever occurred among the native clergy was the deposition this year of one of them.

The statistics for the term covered by the Bishop's report are: Clergy, seventeen; candidates for Holy Orders (Indians), two; baptisms, 574 (adults, 150); confirmations, 267; communicants, 2,732; Sunday-scholars, 1,774; contributions, \$9,587.24.

In Southern Florida, the Right Rev. Dr. Gray maintains work among the Seminoles in the Everglades. The Rev. Henry Gibbs, the missionary in charge, carries on the work at Christ Church, Immokala. He is not supported by the Board. The Indian work among the Seminoles needs more aid from the Church at large than it is at present receiving to make the work effectual.

In Southern Virginia, under Bishop Randolph, the religious education of the Indian youths at the Hampton Institute is cared for by the Rev. C. B. Bryan.

In Wyoming, under Bishop Talbot, the Rev. Sherman Coolidge reports the work among the Arapahoes as quite encouraging. It is expected to build soon a log chapel in the settlement in which the catechist lives. The sum of \$100 has been raised by the ladies' guild for the purpose. Services are maintained regularly in the Indian agency church and at the government Indian school.—*From the Report to the Missionary Council on Domestic Missions.*

### RECOGNIZED AUXILIARIES OF THE BOARD.

THE recognized auxiliaries are the same as those reported at the last triennial meeting of the Board of Missions. Their annual reports are before the Council. The Woman's Auxiliary is always mentioned first among these, since it was created by the former Board of Missions, and is to all intents and purposes a subdivision of the Society. Appropriation is made by the Board of Managers year by year for the cost of its maintenance, including the salary and expenses of the secretary, the travelling expenses of the honorary secretary, the stipend of an assistant, etc. The Auxiliary has no separate treasury, but its contributions for General Missions and many of its "specials" are paid directly to the treasury of the Board. Its organization reaches to the remotest portion of this land and into all our foreign missions.

The secretary has upon more than one occasion called the attention of the women associated with her in this grand work to the fact that it is the Woman's Auxiliary of the Board of Missions, and that work for objects not covered by the purposes of this Society should be conducted through other agencies, and also to the further fact that it is an auxiliary, and therefore that it has no claim upon the parochial, Sunday-school, and other contributions which would come to the treasury without its instrumentality. It seems important to give this emphasis, since it is apparent from the published digest of the reports from different branches, not only that work which can hardly be regarded in any strict sense as missionary work, diversified in character, is undertaken by them, but that often regular offerings of parishes are sent in marked "through the Woman's Auxiliary."



In addition to the many objects within the purview of the Board which the Auxiliary has maintained or aided, so frequently enumerated heretofore in these reports, it is noteworthy that during the year legacies have been received from seven of its former officers, aggregating \$91,395. It contributed at its twenty-fifth anniversary meeting, at the time of the last Missionary Council, \$8,000; offerings have come to rebuild the house of the Female Orphan Asylum and Girls' School at Cape Palmas, in memory of Mrs. Brierley, aggregating \$611, and for the new St. George's Hall, at Cape Mount, Liberia, \$1,580; also for rebuilding the Jane Bohlen School, at Wuchang, China, \$1,972; besides which a single member contributes annually \$3,000 for the salary of a Missionary Bishop. From the report of its secretary it appears that the total amount of money contributions through this agency for the past fiscal year has been \$188,621.38, of which \$109,156.37 was disbursed without coming into the central treasury.

The amounts applied toward aiding the Board in meeting its appropriations were as follows: For Domestic Missions, \$20,814.60; for Foreign Missions, \$24,071.63. The amount distributed through the Treasurer of the Board for "specials," *i. e.*, purposes not covered by such appropriations, were for the Domestic field, \$12,705.65; for the Foreign field, \$12,638.68. In additions to these sums, boxes of clothing and supplies have been sent to missionaries and institutions which, in the aggregate, were estimated to reach the value of \$184,893.27, of which \$1,011.01 went abroad.—*From the Report of the Board of Managers to the Missionary Council.*

### BISHOP HANNINGTON'S ABSORBING THOUGHT.

MR. ARNOLD, in his "Reminiscences of a Literary and Clerical Life," has much to tell about eminent men and women, memorable scenes and interesting places, and he tells it in a clear and forcible style which at once arrests the reader's attention. His references to Bishop Hannington are full of interest. Here are some personal details: "The absorbing thought in Hannington was missions, in every sense in which the term may be used. He was a great friend of that modern institution, the parochial or home mission, which on a large scale was held all over London a few years ago. He was himself, I believe, an effective and successful missionary. His devotion to Foreign Missions was intense. He had a most thorough love of natural science, and was ready for any amount of adventure in his favorite pursuit. He had some hairbreadth escapes, both at home and in Africa. He knew and loved every animal that lived, and every plant that grew. He had a natural aptitude for surgery and medicine, of which he gave me some remarkable proofs, and he had all the natural qualities of an explorer and pioneer.

"These tastes wonderfully prepared him for his missionary career. The story of his acute sufferings during his first mission in Africa was simply harrowing. He was supposed to be dead some sixteen times, and only by a most stupendous exertion of will was he able to stagger on. He looked dreadfully ill and reduced when he came back, and to me it seemed simply madness to venture out again, more especially as he had a young family coming on; but in these things a man must judge for himself, and Hannington would only judge from the loftiest and most unselfish motives."

# DOMESTIC MISSIONS.

## FORM OF BEQUEST TO DOMESTIC MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.

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## DR. DRIGGS'S REPORT FROM POINT HOPE, ALASKA.

LAST July [1896] when the "Jeanie" weighed anchor at Ingchowwa, Siberia, and headed north-east for Point Hope, I felt at last that I was nearing my northern home. I am quite used to the sea and am never troubled by sea-sickness, but I was becoming wearied by the long voyage, having been on board since the 6th of June. On the evening of the 26th we entered a dense fog as the steamer approached land, and on the 27th slowly steamed in among the huge masses of ice, and anchored off the north side of the point. Soon the natives were climbing over the steamer's side from their *omeaks*, bidding me welcome amongst them once more.

Nowhere in my travels among the wilder tribes have I met any natives that I like as well, or consider to have so many good traits as our Tigara people. Neither have I seen any mission which, although having been established under more favorable circumstances, I would really be willing to exchange for ours at Point Hope. A few days after my return the natives and the whites came to make me a call, and for a second time to bid me welcome. At first they seemed rather shy, as if they felt they might be intruding; but I gave them to understand that, old and young, they were just as welcome at the mission as they had been previous to my departure. I cut a hole in the wood-shed door and inserted a lifter to the latch, so that the people need not stand out in all kinds of weather awaiting the opening of the door. I also left the school-room door unlocked both night and day, in which all my supplies were temporarily stored, along with the carpenter's tools that had been

borrowed to use in building my new home; but I never had the least reason to regret the confidence placed in my Esquimaux friends, for not even the most trivial thing was missing.

My new home, although small, is the most comfortable one in this section. It is just large enough for me and my annual supplies, in addition to the sitting-room and sleeping-room, each 9 x 10 feet, the kitchen, 9 x 11½, and the store-room, 9 x 8½. I have a small hall, 8 x 8 feet, which is used as a consulting-room for those who are sick and require my services. There is also a good-sized woodshed, which is a great convenience, as well as a necessity. During the winter we have some very severe weather. At times the wind will blow a gale, and the temperature vary between thirty and forty degrees below zero. It would have been trying in the old quarters, with their multiplicity of draughts, especially as I was out of proper fuel, not having been here the previous winter to follow out my usual plan of storing wood in advance. I was caught with only a few water-soaked logs, which were frozen solid and refused to do more than smoulder. However, I stood it nicely, as the house is well covered with sods four feet thick at the base, and the windows, which are placed in the roof, are protected by cakes of ice six inches thick, so that the house retains its warmth quite well. In its erection and boarding-in, I am indebted to several of the whites for their voluntary aid. The preparing of the foundation, cutting and placing the sods, and also the finishing of the exterior, were accomplished with the aid of some of our young natives. The heavy can-



vas that was laid between the ceiling and roof was procured here.

The interest shown in our Sunday services has been encouraging. From the day of opening, last fall, up to the whaling season, the average attendance has been between 120 and 125, and not one light Sunday. Twice, when many were away, the attendance dropped to between sixty and seventy, and at two other times to between ninety and 100. All the rest of the season there never were less than 100 present, and generally over that number. The children know a number of hymns, so I distribute the Hymnals, and the singing adds to the enjoyment of our worship. I notice a tendency among the adults to try to do their share by joining with their voices, although they may not know the words.

On Easter-Day the people assembled in full force, the benches, tables, and floor being well packed, so that it was with difficulty I managed to crowd myself in and stand while telling them about the day. Outside they crowded about the windows, and many stood in the woodshed, all trying to hear what was said within. Should our congregation continue to be as large for two seasons more, I shall consider the advisability of enlarging the room.

On my arrival last summer, I was interested in listening to those who had come on board our steamer for the purpose of trading with the ship's people. They had learned from the school children what they considered useful words and were trying to make their wants known in English, but did not do very well. The children would have succeeded much better, but they are too diffident to make the effort. There seems to be a natural diffidence among the Indians and Esquimaux which makes them prefer speaking their tribal language to that of the white man, although they may to a considerable extent understand it. Judging from personal observation, and also from what I have read, this rule holds good throughout the great majority of wild tribes. In the school-room the children read and pronounce quite nicely, and also translate native sentences into English, but the difficulty is to get them to converse in English.

In all other respects, both in their studies and otherwise, they are progressing, and it is with pleasure that I note the gradual improvement that has taken place among the people in general since my first arrival. In those days they had no Supreme Being or God whom they worshipped, and they used to tell me that their Heaven and my Heaven were two different places; but now there is not an *igloo*, or scarcely a family, on the Point, where prayer to the one and only true God is not offered.

I well remember the turning-point. Soon after the big storm that visited us four years ago this coming fall, a native "prophet" at a distance predicted that there would be a severer one later on, which would wash the Point entirely away, or as the people thought, bring an end to their world, (*webuksich*). They were considerably alarmed and came to me; but their anxiety soon passed away. One afternoon in the winter previous to my return to the states for my vacation, I was visiting a sick boy and he requested me to teach him to pray in the native language. I did so, writing out the prayer and giving it to him, that he might commit it to memory. The boy passed away during my absence, but before his death he had made a copy of that prayer and given it to a friend. After my return a villager brought me the copy and wished me to teach it to him. So that is the history of what I consider the turning-point among the people, and I doubt if there is a single city or village in the United States where the ratio to the total population of those who attend worship on Sundays, has been as large the past winter as it has been here on Point Hope.

The mission needs a bell. It is to be borne in mind that there are no clocks in the village.

A wide-spread epidemic of influenza made its appearance at the end of last summer. I was kept busy attending the sick. Having so many sick people to attend to retarded me in my work, so that it was not until late in October that I moved into my new home.

JOHN B. DRIGGS,  
ST. THOMAS'S MISSION, POINT HOPE,  
ALASKA, June 7th, 1897.

TENTH ANNUAL REPORT OF THE MISSIONARY DISTRICTS OF  
WYOMING AND IDAHO.

As Wyoming and Idaho, by the action of the late General Convention, were erected into separate missionary districts it will be more convenient to speak of the work under separate heads.

## WYOMING.

Since our last report, there has been a steady progress in Wyoming, despite the financial depression which, until very lately, has prevailed throughout the country, and which has been severely felt in this new West. We have gained seven new clergymen.

The Rev. James Stoddard, from the Diocese of Western New York, has been placed in charge of St. Bartholomew's Church, Rock Springs, since last December. His work has been full of encouragement, and that mission is rapidly becoming self supporting. The Rev. Joseph Henry Dodshon has charge of Christ Church, Douglas, and St. George's, Lusk. At the latter place steps are being taken toward the erection of a church in which the people are taking great interest. At Douglas, the church building, which was purchased from the Congregationalists some years ago, has become too small for the growing congregations, and the people are moving in the direction of a new building. The Rev. James Louis Craig, transferred to us from the Diocese of Milwaukee, is in charge of St. Mark's Church, Casper, and Grace Church, Glenrock. The Rev. William Hirst Heigham is chaplain to the Bishop, and canon of St. Matthew's Cathedral, Laramie. The Rev. Edward Rayne Dodds has taken charge of Christ Church, New Castle, and St. David's Church, Cambria, nine miles away. The Rev. Thomas Henry Johnston has been sent to St. Peter's Church, Sheridan, and entered upon his work under the most favorable conditions. The Rev. Frank Nuttall Cockcroft has gone to Trinity Church, Lander, which, until now, has been served by the Rev. John Roberts from the Shoshone reservation. Regular Sunday services have also been resumed at St. John's Church, Green River, by the appointment of Mr. Gordon Monroe as a lay mis-

sionary under the care of the missionary at Rock Springs.

We have kept all our clergy, who are doing work as follows: The Rev. George C. Rafter is at St. Mark's Church, Cheyenne; Dean Frank James Mallett at the cathedral, Laramie; the Rev. Dr. R. E. G. Huntington, at Saratoga; the Rev. Francis Richard Bateman, at Rawlins; the Rev. Bert Foster, at Evanston; the Rev. John Roberts, at the Shoshone agency, and the Rev. Sherman Coolidge, assisting him and residing at Fort Washakie. The Rev. John Moffitt Johnston has been appointed general missionary, or archdeacon, of both districts, and is serving acceptably in that capacity.

## THE CATHEDRAL.

On December 17th last, we had the happiness to take possession of the beautiful structure, which has been five years in building, known as St. Matthew's Cathedral. The occasion was one of sincere congratulation to all friends of our missionary work. There has been a marked increase in the spiritual work at Laramie, and the people who have done so much locally for the completion of the cathedral, seem to be growing in appreciation of the services.

## OUR SCHOOLS.

A friend of Christian education has promised us \$25,000 toward an endowment of St. Matthew's Hall, located at Laramie. A part of this amount will soon be available, and it is hoped may be largely increased from other sources. There is great need for elementary work along Christian lines among boys of tender age for which such a school provides. This need is especially felt from the fact that many of the boys who are sent to us live on ranches far removed from our churches and almost destitute of religious privileges. The need of a sufficient endowment for this school is an urgent one, as no Church school is safe in this part of the country which depends entirely upon the income derived from board and tuition, owing to the fluctuating character of the population and the active



competition arising from the presence of other schools.

#### OUR INDIAN WORK.

Our clergy among the Shoshones and Arapahoes have been much encouraged during this past year by the increasing interest taken by the Indians in the services. Quite a number of them have been confirmed, and both tribes are now building for themselves log churches located in the midst of them, evincing in their efforts a zeal altogether commendable. The venerable chief of the Shoshones has recently been baptized, and is now awaiting Confirmation. I am glad to pay tribute to the excellent work being done by the government schools in the matter of education and manual and industrial training. These agencies, all combined, must result in evangelizing and civilizing these tribes in a few years.

#### CANDIDATES FOR HOLY ORDERS.

One of the most encouraging features of our work has been the large number of young men who have offered themselves for missionary work out here, and who, after having been employed for two or three years in the field and prepared themselves for the seminary, are now pursuing their studies. We have at present twelve at various seminaries in the East, several of whom will be ready for ordination next year. These young men, being familiar with western life, and having learned by experience how to commend themselves to western people, have every guarantee of a successful ministry under God's blessing. In addition to the twelve candidates in the East pursuing their studies, we have two more engaged as lay-readers and missionaries at work in the field. These will probably enter the seminary next fall.

#### IDAHO.

In Idaho our list of clergymen has remained about the same as given in our report of last year, and they are occupying with few changes the same fields as last year. The Rev. James Hunter McPherson has been placed in charge of St. Luke's Church, Weiser, to succeed the Rev. William G. Webb, who has returned to the Diocese of Long Island, whence he came. Mr. Samuel Thurlow, formerly a Methodist minister, who came

to us highly recommended, has been assisting the Rev. Alfred James Holworthy for more than a year in his interesting work in the Cœur D'Alene region, with headquarters at Wardner. It is proposed to admit him to the Diaconate next month. We greatly need another Deacon to serve with Messrs. Holworthy and Thurlow in a sort of associate mission in that great mining country. We have in the Cœur D'Alenes already four church buildings, and two men are utterly inadequate to minister to the various mining camps in that district. The Rev. Charles Ephraim Deuel, at St. Michael's Church, Boise City, feels much encouraged at the spiritual results of his labors at that great centre of our Idaho work. Efforts will be put forth this fall to begin the erection of a new and substantial church, as the old wooden building, so long used, is entirely too small for the growing needs of the parish. The Rev. Samuel J. Jennings is serving acceptably at Caldwell and Nampa, and the people are contributing liberally to his support. We have just held a most interesting convocation of the Idaho clergy at Trinity Church, Pocatello. This is a railroad town, with an assured future, and here a new church is about to be begun. Hitherto the congregation have worshipped in a temporary structure, a hall whose seating capacity is very limited. The rector, the Rev. Patrick Murphy, has already secured from the people about \$1,000 toward the new building. Eligible lots have been purchased and entirely paid for. The Rev. John D. McConkey of Lewiston is feeling anxious about the debt on his beautiful church erected two or three years ago. The hard times have prevented him from realizing the help from the people which he anticipated, and he finds it difficult to get on without some outside help. The Rev. George W. G. Van Winkle is still serving Emmanuel Church, Hailey, and St. Paul's, Bellevue. These churches, located in the Wood River valley, have suffered greatly from the low price of silver and the consequent closing of the mines. The people are beginning now to turn their attention somewhat to agriculture and stock, and with the better prices now prevailing, it is hoped the outlook may

become brighter soon. The Rev. I. T. Osborn has made some substantial improvements in St. Thomas's Church, Ketchum, and serves this mission regularly. The Rev. Leander Robert Sheffield, at St. Mark's Church, Moscow, which is the seat of the Idaho state university, seems encouraged about his work. The people in that region are very poor, but are feeling now somewhat hopeful, owing to the good price of wheat, as that is their chief industry. The Rev. John Coulson Skottowe, who is ministering at St. Luke's Church, Cœur D'Alene City, and Fort Sherman, a military post near by, reports some serious losses by removal from the garrison. He has been most conscientious and faithful in his work under conditions singularly trying. The Rev. Alfred Osmond Worthing continues his ministrations at St. James's Church, Payette, and feels encouraged in his work. We can use at this present moment, and find support for, three or four young, unmarried men willing to receive small salaries, say of \$600 a year, in Idaho.

#### ST. MARGARET'S SCHOOL.

This excellent boarding-school for girls, situated at Boisé City, has begun the new year with a larger number of boarders than usual. It is not yet quite self-supporting, but I feel convinced that were the third story completed, thus furnishing room for fifteen or twenty additional boarders, we should soon be able to pay our way. The cost of this work would be about \$600. This amount I hope to obtain during the coming year. It would be impossible to overestimate the great influence in behalf of Christian womanhood of this school throughout the State of Idaho. . . .

#### OUR NEEDS.

First of all our great need has been, is, and will continue to be, in the direction of help for the support of our clergy. The appropriation of \$1,500 for Wyoming and \$1,500 for Idaho for this purpose, while gratefully appreciated, does not begin to meet our necessities. To supplement the efforts of the Board we find our

clergy fund association, which enables individuals, Sunday-schools, branches of the Woman's Auxiliary, and missionary societies to pledge us small sums of ten dollars to twenty-five or fifty dollars per year, very helpful; but we need and appeal for more subscriptions for this good work.

#### STATISTICS.

Ordained missionaries, thirty-three, including the Bishop; lay missionaries, two; candidates for Holy Orders, thirteen; parishes and mission stations, fifty-seven; ordinations during the past year (Priests, seven, Deacons, seven), fourteen; baptisms, 392; confirmations, 158 (these would have been much larger were it not for the fact that this report must go to press before the Bishop has made his second annual visitation, which has been postponed owing to his attendance at the Lambeth Conference); communicants, 1,420; Sunday-school teachers, 143; Sunday-school pupils, 1,680; total amount raised in the two districts for all purposes, \$25,030.

During the year, since our last report, I have received in the way of "specials" the following sums from the dioceses and sources named: Albany, \$40; Connecticut, \$702; Chicago, \$300; Central New York, \$90; Central Pennsylvania, \$3; Long Island, \$41.73; Massachusetts, \$408; Maryland, \$193.99; Michigan, \$5; Newark, \$132; New Jersey, \$112; New York, \$4,566.32; Pennsylvania, \$4,167.46; Rhode Island, \$1,376; Southern Ohio, \$22.01; Southern Virginia, \$1.50; Western New York, \$35; Washington, \$350; Pittsburgh, \$35; New Hampshire, \$15; Virginia, \$27; Missouri, \$141.15; Indiana, \$1; England, \$140; Kansas, \$10; total, \$12,915.16. This money I have used as follows: Stipends for missionaries, \$6,175; for building churches, \$1,000; schools, \$3,250.25; theological students, \$1,128.86; taxes, \$514; insurance, \$425; travelling expenses for missionaries, \$128; freight, \$74; for sundries, printing, etc., \$220.05; total, \$12,915.16.

ETHELBERT TALBOT,

Missionary Bishop of Wyoming and Idaho.



# FOREIGN MISSIONS.

## FORM OF BEQUEST TO FOREIGN MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....

Should it be desired, the words can be added: For work in Africa, or China, etc., etc.

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## EPISCOPAL JURISDICTION IN FOREIGN LANDS.

In the Board report for 1894, under the caption "Jurisdiction in Japan," the difficulties that had been met with in that country with regard to the overlapping of English jurisdiction upon that originally established by this Church were set forth at some length. During the past year similar questions have arisen in China. Indeed, such questions seem to have recurred periodically since 1853, when there was correspondence upon this subject between the first Bishop Boone and the Bishop of Victoria, which continued for several years, until, in 1859, it was announced officially that, "though no actual misunderstanding had ever taken place between our Missionary Bishop of China, and the very excellent Bishop who represents the Church of England in that empire . . . the spontaneous action of the Church of England has removed every possible cause and occasion of difficulty of this kind." There have been similar practical difficulties meanwhile in Africa and (twice) in Japan; the history of which has been fully set forth heretofore.

During the past twelve months the present Bishop of Shanghai represented to the Presiding Bishop and to the Board, that correspondence had taken place between himself and the English Bishop of Mid-China, copies of all of which were received through the Presiding Bishop. These matters were referred to a special committee, who reported at the stated meeting of May 11th, that they had had before them a full and succinct account of the whole subject, and of important recent action on the part of the Bishop

of Shanghai and the several Bishops of the Anglican Church in China. Upon their recommendation the following resolution was adopted:

"*Resolved*: That the Bishops of Albany, Pennsylvania, and Shanghai be requested to present the subject of episcopal jurisdiction in foreign lands, relating to the English and American Churches, to his Grace the Archbishop of Canterbury, in order that, by the proper authorities of the two Churches, the question may be definitely settled."

This committee of Bishops reported at the September meeting that the Bishops of Albany and Shanghai, accompanied by the Bishop of Corea as one of those present at the conference in Shanghai held in April last, were received by the Archbishop of Canterbury on June 29th. They continued: "The interview was a most satisfactory one, as the following memorandum, which was drawn up after the meeting, will show. A copy of this memorandum was subsequently presented to the Archbishop, and by him referred, with other papers, to the committee on Foreign Missions of the Lambeth Conference, by which we understand that his Grace accepted it as a faithful record of what passed between himself and the American Bishops at the interview."

The memorandum was as follows:

"The committee of the Board of Managers upon the question of jurisdiction of Bishops in China met at Lambeth on Thursday, June 29th, with the Archbishop of Canterbury, by his appointment. The Bishop of Pennsylvania was absent; the Bishops of Albany and

Shanghai, and by their request and with the Archbishop's consent the Bishop of Corea, were present.

"After going over the various points in question the following results were reached:

"1. That while it was not impossible, it was very difficult to alter the warrant of a Bishop already consecrated, because it must be done by the Crown, that is, of course, by the queen's ministers; chiefly the prime minister and the minister for foreign or colonial affairs.

"2. That there would be no difficulty, at the time of the consecration of the new Bishop, for an old diocese to change the boundaries of the diocese by the queen's mandate. This, in the case of the diocese in China, or in any similar case, the Archbishop pledged himself to do in accordance with the distribution of jurisdiction that might be agreed upon between the English and American Bishops concerned. His Grace could not, of course, pledge his successors, although he had no doubt that any Archbishop would readily act in accordance with the arrangement agreed upon between the English and American Bishops as above.

"3. The Archbishop agreed that there might properly come before the Lambeth Conference, in connection with subject No. 4, Foreign Missions, a proposal to lay down in more detail the principles involved in this question, as accepted by the Lambeth Conference of 1878 (see pp. 175 and 176 of the published report of the conference), with the view that these principles might be worked out into definite rules by the House of Bishops in America and by the synods of different foreign and colonial Churches, which should be recognized by the Archbishops of Canterbury, as representing the Church of England, and thus become established as the rules to be observed in any new instances occurring.

"4. It being understood that an agreement could be easily reached between the Bishops of foreign jurisdictions, which would abundantly provide for the present exigencies, it was felt that no further action was required to deal with the questions involved now, leaving them to be amicably adjusted by the Bishops concerned, upon the principles which, for

the future, would be provided for in accordance with the arrangements above stated."

"The subject of episcopal jurisdiction in Shanghai having been referred to the committee of the Lambeth Conference on Foreign Missions by the Archbishop, was discussed in the committee and was included in their report. The portion of the report which deals with this subject is as follows:

"*Overlapping Episcopal Jurisdiction.*—The president of the conference having referred to the committee on Foreign Missions a resolution passed unanimously by the conference of English and American Bishops, held at Shanghai, on April 3d, 1897, in reference to certain questions arising out of overlapping episcopal jurisdiction of independent Churches in full communion with each other, with other documents, including an important communication from the Board of Managers of the Domestic and Foreign Missionary Society of the American Episcopal Church, the committee, having before them the records of the Lambeth Conference of 1867, 1878, and 1888 (see pp. 97, 130, 175, 283, 321, S. P. C. K. Ed.), recommend this conference to adopt the following resolutions:

"*Resolved:* That this conference affirms and confirms the following principles:

"(a) That, while it is the duty of the whole Church to make disciples of all nations, yet, in the discharge of this duty, independent Churches of the Anglican Communion ought to recognize the equal rights of each other when establishing Foreign missionary jurisdictions, so that two Bishops of that communion may not exercise jurisdiction in the same place; and the conference recommends every Bishop to use his influence in the diocesan and provincial synods of his particular Church to gain the adhesion of the synods to these principles, with the view to the framing of canons or resolutions in accord therewith.

"(b) That where such rights have, through inadvertence, been infringed in the past, an adjustment of the respective positions of the Bishops concerned ought to be made by an amicable arrangement between them, with a view to correcting,



as far as possible, the evils arising from such infringement.

“(c) That when any particular Church contemplates creating a new Foreign missionary jurisdiction, the recommendations contained in Resolution I. of the conference of 1867 (p. 97, S. P. C. K. Ed.), ought always to be followed before any practical steps are taken.”

“After the consideration of the report, the following resolutions were adopted by the Lambeth Conference :

“24. That, while it is the duty of the whole Church to make disciples of all nations, yet in the discharge of this duty, independent Churches of the Anglican Communion ought to recognize the equal rights of each other when establishing Foreign missionary jurisdictions, so that two Bishops of that communion may not exercise jurisdiction in the same place, and the conference recommends every Bishop to use his influence in the diocesan and provincial synods of his particular Church to gain the adhesion of the synods to these principles, with a view to the framing of canons or resolutions in accord therewith. Where such rights have, through inadvertence, been infringed in the past, an adjustment of the respective positions of the Bishops concerned ought to be made by an amicable arrangement between them, with a view to correcting, as far as possible, the evils arising from such infringement.

“25. That when any particular Church contemplates creating a new Foreign missionary jurisdiction, the recommendation contained in Resolution I.

of the Conference of 1867 ought always to be followed before any practical steps are taken.”

“In view of the facts above stated, the special committee is of opinion that, so far as is possible, satisfactory principles have been laid down in the resolutions of the Lambeth Conference for the settlement, not only of the question of episcopal jurisdiction in Shanghai, but of any similar question that may arise, and that, if the course recommended in these resolutions be followed by the various Churches of the Anglican Communion, no such difficulty will be likely to arise in the future. Moreover, we possess, in the promise of his Grace the Archbishop of Canterbury to do all in his power to correct the mistakes of the past and to provide by the wording of the warrants in future consecrations that no interference or overlapping shall occur, the most practical remedy for the present question and a security against any such situation arising hereafter. It is earnestly hoped and believed that a satisfactory adjustment may be attained by an arrangement between the Bishops concerned, which will be ratified by our own Church, and by the Archbishop of Canterbury, as representing the Church of England, and that thus the question which has been discussed between the Churches at various times since 1853 may be finally settled.

“[Signed] “WM. CROSWELL DOANE,  
“Bishop of Albany.

“F. R. GRAVES,  
“Bishop of Shanghai and the Lower Yang-Tse Valley.”

### AN IMPORTANT WORK ON MISSIONS.

THE Fleming H. Revell Company have published the first volume of a very important work entitled “Christian Missions and Social Progress,” by the Rev. Dr. James S. Dennis, author of “Foreign Missions after a Century.” Dr. Dennis has been for many years a member of the American Presbyterian mission at Beirut, Syria. In the spring of 1896 he delivered lectures on Missions at the Princeton theological seminary, and they created such interest that requests came for their repetition from the faculties of the Auburn, Lane, and Western theological seminaries. These lectures

form the basis of the present work; but in preparing them for publication they have been recast, for the most part rewritten, and greatly expanded. Before delivering them Dr. Dennis sought the freshest and most explicit information, and this not only from the current literature of missions, but directly by correspondence with missionaries of various Christian denominations in the different Foreign fields. At the end of each lecture the literature and authorities bearing upon it are given.

Throughout the work the influence of Foreign Missions is studied from the

viewpoint of the sociologist, and results of fresh interest are brought forward. The evangelistic aim is duly honored as paramount, but special attention is devoted to the social significance of mission work as introducing stimulative and corrective ideals, giving promise of beneficent and far reaching changes in the status of non-Christian peoples. The author has taken great pains to inform himself as to the social conditions of heathenism, and the thorough character of his investigations is apparent in the elaborate

and admirably arranged chapter on "Social Evils of the Non-Christian World."

The very great service rendered by missions in the spheres of education, literature, philanthropy, social reform, and national development, are commented upon with insight and breadth of view. Their ministry as a stimulus to culture and a teacher of new and transforming social aspirations is dwelt upon with deep enthusiasm. The literary style is attractive and the illustrations are numerous and beautiful.

## AFRICA.

### THE LATEST NEWS FROM CAPE MOUNT.

LETTERS have been received from Cape Mount, Liberia, which inform us that, while the work is progressing steadily and satisfactorily, at one time, in July, the three American ladies stationed there were all sick with the African fever, one nursing the others in the interim between the paroxysms. Dr. Walrath, commenting upon this, said: "I have lain down at night so weary that rest was not mine—too tired to sleep. I think we make a grave mistake to labor at such a high pitch in a field like Africa, where the strain is tremendous. The strain upon spiritual life, owing to the isolation, is still more tremendous. We need to be sound to the core mentally, morally, and last, but not least, physically. On June 14th, when two of us were down with fever, Dr. Batesby, of the Niger Church Missionary Society's mission came up to our house, bringing the young woman of whom I spoke. I was not looking for her before September. I can assure you it made us well to see two white faces, especially the Doctor's. He did Miss Higgins much good.

"We are only making preparation for the building (the new St. George's Hall) as yet. I have been very busy repairing the old houses, that they might last through the rains. The decay and destruction here are unknown, I think, in any other land. The boys' dining-room, built about eighteen months ago, has literally fallen down, and I am trying to build another, using the same iron roofing. It is difficult to do good work when so poorly equipped. I know what this work should be, but, oh! the difficulties to be gotten over."

[At a recent meeting of the Board of Managers, the fact of the illness of the ladies at Cape Mount being under consideration, it was shown that Dr. Walrath as a missionary physician had the full power under the rules to grant leave of absence, if necessary, to Miss Woodruff and Miss Higgins; but fearing that she might not feel at liberty to excuse herself from duty, the Board directed that she be advised by cable to take four months' rest, with the hope that she would go to Madeira or down the coast upon the regular steamers.—Ed.]

## HAITI.

### THE AGREEMENT WITH THE DOMINICAN CHURCH.

BISHOP HOLLY, referring to what he has previously said upon the subject of taking under his episcopal jurisdiction the parish at San Pedro de Macoris, Dominica, in a letter dated October 2d, continues: "The Ven. Archdeacon E. Hutten, rector of All Saints' Church, St. Thomas,

and administrator of the Diocese of Antigua, which is vacant at present, has acknowledged the receipt of my letter giving official notification of the extension of our Church work into Dominica. Writing under date of September 18th, he says: 'Accept my thanks for communicating to me your course of action in this matter. I will communicate the



same to the Bishop of Antigua on his arrival between October 28th and 30th. I rejoice that you have taken over the mission work in St. Domingo. . . . It was quite out of the power of the Church in this diocese to undertake to do any such work."

Bishop Holly comments upon this as follows: "This clearly settles the matter of jurisdiction in Dominica in an official manner. The new Bishop for Antigua, just consecrated for that diocese, but not yet entered into the exercise of his episcopal jurisdiction, has no ground left for changing the decision now made in this matter even if he were disposed to do so. The further extract following from the archdeacon's letter will show, however, that the new Bishop is not likely to have the least desire to occupy himself with work in Dominica: 'Our islands are all now very poor, and it is a struggle to keep our work going and to aid in the West Indian mission at the

Pongas, West Africa. May God bless your efforts with success.'"

In another letter Bishop Holly says: "At my proposed visitation to the congregation in Dominica, if I find matters all right and otherwise advisable, I purpose, God willing, to consecrate the church, after taking legal information about the tenure of property in that republic, to administer Confirmation, to ordain Mr. Wilson to the Priesthood, and to institute him rector. Hence I desire to have two of our Presbyters go with me. As first impressions are said to be most lasting, we ought to try to make a good and dignified impression in the first episcopal visitations into that republic. The congregation has been duly organized in conformity with the local canons of the Church in Haiti. Official notice to that effect having been communicated to me, a letter of constitution has been sent recognizing them as such under my episcopal jurisdiction."

## ANNOUNCEMENTS.

*Africa*—The Rev. Paulus Moort, M.D., and Miss Elizabeth M. Lloyd were married in Trinity Memorial Church, Monrovia, on September 15th, it is understood by the Bishop of the Jurisdiction.

—Information has been received that Dr. Sarah L. Walrath sailed from Cape Mount on August 19th for a brief visit to England partly on business and partly in order to consult a physician. At the September meeting the Board granted her four months' leave of absence because of impaired health.

—The Right Rev. Dr. Ferguson has written that upon his arrival at Monrovia on September 15th he was met with the sad intelligence of the death of the Rev. Horatio C. N'yema Merriam, the Rev. James G. Monger, and Mr. J. C. Birch. Mr. Monger was lately the missionary in charge of the work at Greenville, Sinoe. After being graduated from our schools he was appointed catechist and teacher in 1869 and was ordained in April, 1878. His death occurred August 2d. Mr. Birch was the teacher at the same station. He died July 19th. Mr. Merriam, who died August 19th, has been connected with the mission from his childhood. He was known as "the little rain boy,"

he having been rescued and his life saved during a violent storm. Miss Mary B. Merriam, then a missionary at Cavalla, became responsible for his education and gave him the name of her honored father. His first appointment as catechist and teacher was in 1879. He was ordained in March, 1880. Almost continuously he has had charge of the native congregation at Hoffman Station, although for a brief term he was at Cape Mount.

—Mr. D. T. Harris has been appointed catechist at Bassa, and has entered upon duty.

*China*.—The Right Rev. Dr. Graves, who changed his plan and sailed from Marseilles by steamer "Caledonia," August 29th, writes that he arrived at Shanghai October 1st "after a hot but safe journey."

—Archdeacon and Mrs. Thomson sailed from Shanghai by the steamer "Empress of Japan" October 2d, and arrived at Vancouver on the 19th. The archdeacon thinks that he is in somewhat better health. He is purposing to make the journey across the continent slowly, stopping at Cincinnati, Pittsburgh, and Geneva.

# MISCELLANY.

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## AT MID-DAY PRAY FOR MISSIONS.

THE Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. *Psalm* l., 1.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Psalm* ii., 8.

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AT mid-day the Saviour of the world hung upon the Cross, lifted up that He might draw all men unto Him.

At mid-day Saint Paul was converted and called to be an Apostle to the Gentiles.

At mid-day Saint Peter was upon the house-top praying, and received the three-fold vision of the ingathering of the Gentiles.

THE Missionary Council, at Chicago, in 1893, adopted a resolution that, during the continuance of the Council, a pause should be made each day at twelve o'clock for brief prayer for the coming



of Christ's Kingdom in all the world, and recommending the custom of noonday prayer for missions to all gatherings of Churchpeople, and to the clergy and mission stations at home and abroad.

THE Church of England Missionary Conference, held in London in May, 1894, adopted the custom of noonday prayer upon suggestion from the American Church, and in their report said: "The conference is now among the things of the past. Is it too much to hope that at least one permanent memorial of it may remain amongst us, and that from many of our churches the noontide bell may call us, in the field, the workshop, or the mart, to lift our hearts, at any rate for a moment, in prayer for all missions of the Church of Christ?" The House of Bishops in Minneapolis adopted the observance, and it may now be considered an established custom commended by the highest authority.

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## INTERCESSION.

OUR blessed Saviour in giving the great Commission promised His presence to the Church unto the end of the world. Therefore let us earnestly beseech Him to make every mission station to be a centre of light and a channel of life; to inflame the missionaries with zeal and love; to grant them guidance and protection; to send forth many who are wise to win souls; and to give all Christian people a willing heart to sustain and further the work of missions for the glory of the Triune God in the salvation of all men.

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THAT THE GOD OF MISSIONS WILL RAISE UP A MAN TO OCCUPY THE VACANT PLACE OF GENERAL SECRETARY WHO SHALL BE, IN HOLY DEVOTION AND INTELLECTUAL GIFTS, AS ALSO IN BUSINESS APTITUDE, EQUAL TO THE VAST RESPONSIBILITIES WHICH REST UPON THE EXECUTIVE OFFICER OF THE MISSIONARY WORK OF THE CHURCH.



## REPORTS OF OTHER SOCIETIES.

FROM time to time inquiries reach the Church Missions House as to what others in this country are doing because the love of Christ constraineth them, and, as the annual reports of the several missionary societies come to hand, it will be our endeavor to set forth their work fairly by brief statements of fact, without comments of our own or drawing conclusions.

The American Board of Commissioners for Foreign Missions (Congregationalist), conducts work in India, Ceylon, China, Japan, eastern Turkey (Armenia), European Turkey (Bulgaria), Austria, Spain, and Mexico. The first three are among the oldest missions of the board; the last three have had an existence of a quarter of a century.

In European Turkey, three of the five stations of the board are under the Ottoman Government; Salonica and Monaster being centres of the late war between Turkey and Greece. Although the native converts have not been able to move about freely, to assemble themselves together, or to engage in any open distinctively Christian work, yet no note of discouragement comes from the missionaries, but rather a plea for reinforcements to begin a new work among the Albanians. In Bulgaria attention is turned at present to the better equipment and organization of the collegiate and theological institute at Samakov, as the one thing needful for the future success of the work in this region. In eastern Turkey the work has been carried on amidst great tribulations, yet the missionaries have remained at their posts of danger and duty. The ruined churches, scattered schools, and martyrs' graves tell how fearful the depletion has been; but over 2,000 orphans have been given protection and shelter by the pecuniary assistance furnished by Christian people in Europe and America.

In the papal lands, Austria, Spain, and Mexico, the work is considered more encouraging, as shown by the following statistics. After five years of labor in these fields four churches have been organized, with 150 members and eighteen native teachers, preachers, and assistants to aid in the general work. Five years later, and two years after the beginning of the mission, there were eight churches, with 406 members and thirty-four native assistants and pupils under instruction. In 1892 there were thirty-eight churches,

with a membership of 1,552, and with sixty-four helpers, ten of whom were ordained. To-day there are 1,358 pupils under instruction, and a church membership of 2,101.

In India, with its 287,000,000 inhabitants, a wave of unbelief in idols and idolatrous worship is sweeping over the country, while many are turning their attention to Christianity. One effect of the terrible famine and plague which have so sorely afflicted the people, has been to deepen their faith in Christianity.

In Japan the work has suffered from the withdrawal of ministers. "Pastorless churches are not a few, and places calling for preachers of the Gospel are multiplying."

In Africa work is carried on in what is called the East-central African Mission, the West central African Mission, and the Zulu Mission. All these are progressing favorably. In the last mentioned a new spirit of independence is rising among the native Christians, unduly disposed to dispense with missionary counsel and direction.

In China there are four missions, namely, the South China, the Shansi, the Foochow, and the North China missions. In the first, during the past year, fifty-nine have been added to the churches; in the second the working force is small, but the outlook is encouraging; in the Foochow stations there have been 548 additions to the churches, fifty per cent. of the whole number reported last year. In the north China stations there are seven medical missionaries, one at each station, and 264 members have been added to the churches, making the total number over 2,000. There are 375 students in the higher schools of the mission, seventeen of whom are preparing for ordination. About 70,000 patients have been treated in the hospitals and dispensaries.

A summary of the past year's record gives the following figures: Number of missions, twenty; stations, 101; ordained missionaries (fifteen physicians), 174; male physicians not ordained, fourteen; male assistants, four; female assistants, including ten physicians (married, 176, unmarried, 175) 351; total workers sent from this country, 543; native pastors, 236; native preachers and catechists, 546; school teachers, 1,651; laborers, 525; total native workers, 2,956; colleges and high-schools, fifty-four; pupils, 3,603; board-

ing-schools for girls, sixty-one; boarding-school pupils, 3,603; common-schools, 1,049; common-school pupils, 43,221; total number of pupils under instruction, 54,615; contributions from natives, \$113,039.

### FIDELITY OF THE CHRISTIANS IN BOMBAY.

IN view of the complaints that are often made as to the character of the native Christian converts in India, it is gratifying to note the testimony that comes as to the fidelity of the Christians during the prevalence of plague and famine. Mr. Abbott, of Bombay, reports that the native pastor at that city refused to leave when the plague was slaying thousands about him, but stood bravely at his post that he might care for the members of his flock who were in need. In the panic which prevailed at Bombay the workmen at nearly all the printing presses fled, leaving their work undone, but of the compositors connected with the *Bombay Guardian* press, who are Christians, not a single one deserted his post. It is a most remarkable providence that so few of the Christian natives suffered from the plague.—*Missionary Herald*.

### NEGRO EXAMPLES.

THE French Government has lately purchased "The Raising of Lazarus," a painting by Henry O. Tanner, a young Colored artist. It will be hung in the famous Luxembourg gallery, an honor rarely bestowed upon an American artist, and only upon the most distinguished artists of any country, and never before on a man of Mr. Tanner's race. Mr. Tanner is a son of Bishop Tanner of the American Methodist Episcopal Church.

With Tanner as an artist, Dunbar as a poet, DuBois as a scholar, Booker Washington as an orator—all young men educated since the emancipation of the Negro—and with others, not a few, who have in various degrees demonstrated the right of the race to seek the very highest possible education and development, the words of Dr. Ward in a recent issue of the *Independent* have special emphasis: "There is absolutely no difference between white and black people in the kind of education that should be provided for them."

A truth so nearly self-evident does not need justification. It does need, however,

frequent repetition. Teach the industries certainly, but in the face of such examples do not talk of higher education as if the white people possessed an absolute and unlimited patent on it, and every Negro were black-listed for places of low degree.—*American Missionary Magazine*.

### THE LARGEST SCHOOL IN THE WORLD.

WITHIN a stone's throw of Whitechapel, [London] surrounded by some of the very worst slums, stands the largest school in the world. It is presided over by Lord Rothschild, who is regarded with love and admiration by every pupil. This school educates 3,500 children, belonging mostly to the poorest foreign Jews, and has a staff of a hundred teachers. It is well known that this is Lord Rothschild's pet institution, and that were it not for his munificent support, the school would be unable to meet its vast expenditure. Free breakfasts are given every morning to all children who wish to take them, no questions being asked. Again, he presents every boy with a suit of clothes and a pair of boots, and every girl with a dress, and a pair of boots in the month of April, near the Jewish Passover. A second pair of boots is offered in the month of October to every child whose boots are not likely to last during the approaching winter. A very popular feature in the school is the savings-bank department, instituted by the kindly president. In order to encourage habits of thrift, an interest of ten per cent. per annum is allowed on all savings.

### FRAGMENTS.

—The British and Foreign Bible Society between 1837 and 1897 added new translations in 196 languages and dialects to its list of the Holy Scriptures; namely twenty-three European, sixty-three Asiatic, thirty-two Oceanian, sixty African, and eighteen American and West Indian.

—Another Persian woman, who has been for many months pleading for Baptism, and who has suffered much persecution for Christ's sake, has been baptized by Bishop Stuart. She is but seventeen years of age, and has frequently said to our lady missionaries: "I believe that I shall be put to death for my faith in Christ, and I want to be baptized before I am killed."



# THE WOMAN'S AUXILIARY.

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CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK.

MISS JULIA C. EMERY, *Secretary.*

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## TO DIOCESAN OFFICERS.

THE November Conference of General and Diocesan Officers of the Woman's Auxiliary will be held in the Room of the Woman's Auxiliary, Church Missions House, New York, on Thursday the 18th, after Noon-day Prayers in the Chapel.

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## TWENTY-SIXTH ANNUAL REPORT OF THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.\*

WE open our Twenty-sixth Annual Report with the words of the secretary of the Alaska Branch, who writes in a strain which we would gladly believe to be characteristic of all branches of the Woman's Auxiliary to the Board of Missions.

*Anvik, July 6th, 1897:* As secretary of the Alaska Branch of the Woman's Auxiliary, I take great pleasure in sending a report of the work done by the native women of Christ Church, Anvik, through the winter of 1896-97. Meetings were held from November to June, twenty-two in number, and twenty-two names were on the roll. The total attendance was 148. These meetings were held in the pleasant kitchen of the Mission House, and Mrs. Chapman always presided and gave her personal supervision to the work, beside the cutting and preparing of the work beforehand. They were exceedingly pleasant and cheerful meetings always, and the women seemed to enjoy coming, always obeying the summons with alacrity. For want of space, the number at each meeting had to be limited, but often extra ones came when they saw the others called. The work done has been twenty-two pairs drill and flannel socks to wear inside the native boots, four cloth caps with fur trimmings, and eight pairs of cloth mittens with buckskin facings, for all of which there was an extra order given at the trading post. The proceeds are to be given to the general fund of the Board of Missions. The meetings were always closed by prayer in Ingilik by Mr. Chapman, and the women then enjoyed a cup of tea before separating.

A pleasant feature of these gatherings (which is so peculiar in our part of the world as to be noteworthy) is the encouraging fact that the women try to make themselves and the little children they bring with them as neat as possible for the occasion; in all of which there is a marked change for the better in the three years we have lived here.

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\* Printed in THE SPIRIT OF MISSIONS by request of the officers at their Conference in Milwaukee October 19th.

I hope that these details may interest our sister branches, with whom we delight to feel we are working as one.

In the annual report of the Nebraska Branch, its president quotes from the late Archbishop Benson, "that three things are needed in Christian work to-day, quietness, unworldliness and sincerity." That which the busiest of men in the busiest and most thronged city of Christendom saw to be needful there, it may seem to us easy to attain in the isolation of a spot, unvisited save twice or thrice in the year by news from the outside world, untouched by miners, free from the sensation and unsettlement of discovery and greed. Disquietude, worldliness and insincerity indeed seem far from a place of which one writes us: "I thought yesterday, as I listened to the Blessing, how wonderfully and graciously God has given us of His peace throughout this year," and another says:

I am glad that you have a happy impression of our life at Anvik. We do have a quiet and peaceful life here. There are anxieties and vexations and perplexities, of course—any life has these—but some way I think it seems, as though we are comparatively free here. I have learned that many things that seem to our short-sighted wisdom to be all wrong are all right in the hands of a good Providence. I try to remember that it does no good to worry. . . . For myself, I was never so free from fear at home. No burglars, and the people well know that if they ever harmed a white woman, they would have to settle with the miners. Only, our people here would not harm any one. Perhaps it is quite unnecessary to mention this element of personal fear, but I am sure that I *should* be afraid in China or in Africa.

Then the people and the children do seem to listen to the Word. We are often disappointed at their not *doing* the Word also, but I sometimes think that we may be in danger of expecting too much of a people who have lived in soul darkness for generations. Sowing the seed is our part; we do not have to make it grow. Give us your prayers, that those sent out may live as becomes the followers of our Lord Jesus.

Such words and works as these, coming from such a mission field, are the most inspiring report the Auxiliary can hope to make or to receive; and they are repeated from other missions in a way that brings double cheer. From Oklahoma, a missionary lace teacher to the Indian women writes of her efforts among the white women of the community in which she lives:

Thank you very much for your letter and leaflets, which were duly received, and have proven most helpful to us in organizing a new branch to the Woman's Auxiliary. Although we number ten, yet we are a tender little twig which, judging from the interest shown, and the number of plans, will, I trust, be productive of fruit at least thirty-fold. We will be very happy to receive a box for the scattered gleanings, for we want to be represented by a share in the United Offering at the Triennial harvesting. We want copies of the Auxiliary prayer. Can you not send us leaflets for reading at our meetings, that will keep us in touch with the Church everywhere? We begin to realize already, in the mere organization of the society, a stronger union with the dear Church, and that we are not alone, but one of the many parts it takes to make the whole. Owing to the many demands on our missionary, it is not our privilege to have the service even monthly, so one of the things we purpose doing is reading the service of Evening Prayer every Sunday.

From Japan we hear also of a meeting of 170 women, women of all ages and types, but all with the general earnestness of face and bearing in which young and old, rich and poor, our correspondent tells us, were alike. She adds:

This is a thing which impresses one about the Christian women of Japan.



There is a primitive simplicity and whole-hearted earnestness about them, which, in spite of national failings which it is so hard for even the Christians to conquer, makes their religion seem a very real thing indeed. One noticed it through all the meetings of last week, especially in the one on Thursday morning, which was of a devotional character, intended to develop that side of missionary work rather than the practical, business-like one.

The writer of this account strikes a true note when she ascribes the earnestness of these Japanese women to the reality of their Christian faith; and it is a marked feature of the reports received by us from the officers of the different branches of the Auxiliary, that they come to us so often, not merely as perfunctory statements of work accomplished, but as direct, personal messages from women, earnest in their work, not simply because active in a missionary organization, but because living members of a living Body whose Head is Christ, with whom they are bound in a holy fellowship for the saving of the world.

There are 600 of these women, who have been appointed or approved by their Bishops, to help in furthering in their several dioceses the work for which the Woman's Auxiliary exists. Among these there are many who for years have given loving and unstinted labor, and others who are just entering upon the same work with a like devotion. If among the number there are some whose names stand for an office about whose duties they continue ignorant and indifferent, might it not be well to transfer this office and these duties to others who will make them a reality and not a name alone?

The words written and sent out by those who understand something of the possibilities of office in the Auxiliary are often such as may well find lodgment and bear fruit far beyond the limits of the branch for whose members they were written. Sometimes the result of observation and experience, sometimes the outcome of prayerful thought, often the thankful adaptation or repetition of the thoughts and words of others, they show a development in certain lines which possibly the founders of the Auxiliary hardly contemplated when they established this missionary association.

"We feel sure that if the women of our Church," writes the secretary of the Western Texas Branch, "will try to understand the Woman's Auxiliary, cease to think of it as a vague sort of bugbear coming to demand money and interfere with their other Church work, and will recognize the dignity and breadth it adds to their labors in the Church, they will rally to its support; and then, if our ministers will give it their earnest, hearty, intelligent co-operation, it will grow from strength to strength in this Western country, as it has done in all the older and more Eastern dioceses, becoming one of the greatest factors for good in our lives and Church. We for whom the missionary spirit has done, and is still doing so much, cannot afford, now that we are getting out of swaddling clothes, to ignore the value of missionary work and spirit. . . .

"Money is not the chief thing in this work. Poverty is no excuse for parishes or individuals refusing to connect themselves with the Woman's Auxiliary—with missionary work of any kind. Fill your minds with missionary intelligence, fill your hearts with missionary zeal, and you will find the means, never fear, to help this great work. . . .

"If each woman, nay, if each earnest woman in our Church in Western Texas, would give her little mite, do a little missionary work and reading, say her prayer for missions each day, and put herself thus, as is her privilege and duty, in touch with the great work the women of our Church are doing in all the world, it would no longer be the 'day of small things' in Western Texas; our meetings would be looked

forward to each year by our Churchwomen, and be of such importance and interest that, if the convocation could spare us only an afternoon, we would have to hold our annual meetings at another time; our reports would go forth to encourage and stimulate weaker dioceses, as theirs do ours now, and the Church in Western Texas, being of age to speak for itself, would come to the front bravely to do God's work, and fight His battles; helped so long, ready now to help others, strong in the might of Christ our King."

From Southern Florida we hear:

There are now thirty-one branches working in some or all of the various lines set before us, showing real interest and consecration to the work for our Lord Jesus Christ. We cannot say too much in praise of this band of faithful women—the parochial branch officers; they are a blessing to any land, to any Church. Through the increasing poverty and perplexity of these dark days, with diminished numbers and much discouragement, they have never lost hope, nor relaxed their efforts, always writing, "We would like to do more," "We hope to do better next month." And the words of one secretary seem to voice the whole: "Our offerings seem so little; our only trust is that the Lord knows. We have passed through tight times since the freezes two years ago, but that is according to the Lord's will, and we leave it in His hands. I only mention it—we would like to do more."

This faithful band is, however, too small. We have watched the interest, activity and heroism increase and become more persistent and higher, but it needs broadening; and in this task during the coming year we ask your assistance, Right Rev. Father, and that of the Priests in charge of the flocks in your field with all confidence, because of the kindly and efficient aid and countenance given us in the past, for we could never have accomplished what we have without your help.

Article III. of our Constitution says: "The Church itself being the Missionary Society and every person by Baptism becoming a member of it, therefore, every baptized woman in the jurisdiction is regarded as a member of this branch of the Auxiliary." We beg that this may be set before them, and that they may be urged to do their duties as being already members—that they will at least attend the meetings and learn about and pray for our Lord's Kingdom, even if they think they can give nothing to it.

The committee of five, to which the Woman's Auxiliary report was referred in the Missionary Council in Chicago, says: "Should any rector stand at one side watching this work (of the Woman's Auxiliary) with coldness or with apprehension, he would make one of the most serious mistakes of his ministry. Rather should he encourage and urge into the Auxiliary every one of the matrons and maidens, for it will only do him and them good. The more he incites them to zeal for missions the more will they assist him to incite his whole parish to all good works, and the more bountifully will God's grace be poured out upon every portion of the field he is striving to till."

We crave, then, your prayers, and your influence; we beg you to "tell it out" that we are working by your authority, under your orders; help us to convert all of our women into regular attendants of the monthly meetings, until our society, gaining the needed breadth, will be of perfect proportion, a shadowy reflection of the Heavenly Jerusalem—"the length and the breadth and the height of it being equal."

Again, we cannot but notice how a thought being developed into action in one branch is almost simultaneously emphasized by others, having no connection with it beyond this bond of union in Christ and His Church and in our common work. A Connecticut officer, whose heart is filled with the exceeding importance of the spiritual side of all that the Auxiliary is and does, sends us a leaflet for parish meetings of the Auxiliary, prepared for the use of the Con-



necticut Branch, saying "We find it a great help"; while the Bishop of Florida writes to his branch, whose parochial meetings have long been opened by a service of prayer set forth by him:

Who can tell the immense benefit which comes from the united prayer of this Auxiliary! There is nothing accomplished without prayer, and all things are accomplished with prayer. When I consider there is hardly a diocese which has maintained as many clergy in proportion to its size as our diocese, and when I consider that never, with one exception, has there been any delay in the payment of the stipends due the missionaries, and when I consider the way in which help has been sent to the diocese, I am compelled to believe your prayers have been answered, that your appeals to the Throne of Grace have caused the Lord God to raise up benefactors and to increase the general interest in the work of the diocese. I am really more anxious about the united prayers than I am about your collecting work.

As you assemble together to have the service set forth, so will your work prosper, so will the hearts of men and women be opened, and so will your Auxiliary grow in strength and power. If only two or three come together, be not discouraged. Two or three here and two or three in another place, spread out over the diocese, make together a large number of voices, and as they all go up together, make a strong appeal to the Throne of Grace. You have no idea how much courage it has given me to know that the Woman's Auxiliary are praying to God for the increase and protection of the missionary work.

Hardly a day passes I do not think of your earnest labors and earnest prayers. I beg of you to appreciate the great fact, you are doing the Lord's work. I beg of you to realize how many are dependent upon your labors. And I beg of you ever to carry in mind, as you pray so will the Lord prosper your work, send help to the diocese, and increase the interest in the diocese in the missionary work of the diocese.

So while we find this Connecticut officer also saying: "I feel that we do not sufficiently invoke the aid of the Holy Spirit in public and in private; otherwise there would be more enthusiasm—this I quote from one of our clergy," the President of the South Carolina Branch is writing: "Let us not become altogether too practical in our work, but remembering that there is a spiritual side also to every effort of the Woman's Auxiliary, let us pray earnestly that our lives may be quickened by God's Holy Spirit, and made more holy and more devoted to His holy service"; and its president encouraging the Tennessee Branch with the sure hope: "To love God is to love our neighbor as well, and if each Auxiliary member will yield to the prompting of the Holy Spirit in doing good, golden grain will enrich the harvest fields of our work."

"I hope that I do not say too much about Quiet Days," says this same officer from Connecticut, "but I feel that we do not need more organization, but more prayer." And we have ample evidence that this longing for a more prayerful spirit is growing in the Auxiliary. A newly appointed secretary writes from North Carolina: "Looking at the work with inexperienced eyes, my one ambition has been to carry out the spirit of the society. The first step taken was to emphasize the year's work throughout the diocese, with deep spirituality, by adopting the four Intercessory Days (previously adopted in Virginia and Southern Virginia). These days have been faithfully observed, as we well know, wherever it has been practicable, and were closed on the Feast of the Annunciation with a Quiet Day."

The President of the Georgia Branch writes:

I wish to commend to your consideration the devotional side of the work of the Woman's Auxiliary.

Each diocesan branch should open its annual meeting with a celebration of the Holy Communion, and services suitable to the occasion. An annual Quiet Day is growing customary in so many of our branches. May I urge upon you to avail yourselves of the serenity of a day passed with God's dear presence, all worldly cares and responsibilities laid aside for a few hours. With such loving service, like Mary's, at His feet, we shall find ourselves refreshed and strengthened for our busy lives; and we will long to aid the millions who sit "in darkness and the shadow of death," and deeply realizing our own great weakness, we will more fully comprehend that

"Who in the strength of Jesus trusts,  
Is more than conqueror."

The need of *intelligent* interest is emphasized again and again.

"It is but natural that we should feel little interest in subjects of which we know nothing," writes the secretary of the Los Angeles Missions Class. "Then, aside from the desire and benefit of knowledge for ourselves, there is the incentive to feeling and action in the study of missionary work. Also, by the study of the lives and work, the failures and success of missionaries, both men and women, the need and work for the future is opened to us. That we may help is our privilege, our interest and our duty. But how can we do our part without knowledge? The Missions Class endeavors to fill this need.

"The scheme of study which I planned for the first Missions Class in this diocese is arranged in an historical order. I have been asked, Why should we study this history? I have answered, because history biographically studied enlarges our ideas, gives greater scope to our minds, helps us to grasp important and prominent points, and to put much into small compass. By the study of our Church history, we learn, as Dr. Cowie (the conductor of the California Missions Class) has said:

- "1. The Church's motives for missionary effort.
- "2. Her fields for operation.
- "3. The centres from which to work.
- "4. Her methods.
- "5. Her workers.

"By knowing what the Church has done, and is doing, we form our ideas and plans of what she will, and ought to do, for the future. We also learn what part each individual of us can and ought to take to help on her work. We must not forget that we are living history."

"What is most needed is a more intelligent knowledge of Auxiliary methods and aims," says the president of the Alabama Branch. "The primary object for which we are organized is to learn about missions; when we have learned, the realization of the need of help brings help. Every parish branch should therefore bear in mind that this knowledge can be obtained by reading and by prayer—above all, by caring enough to read and to pray. Missions study classes can be made as interesting as any literary club, and material for such study can be easily obtained by application to the president. In other dioceses these classes have proven of benefit by enlarging Auxiliary work and cultivating the true missionary spirit, not to have which is to prove false to our profession of Christianity. For this plan we ask the interest of the clergy, believing the result will be better work and more money for missions.

"The best work has been done in those parishes where the rector has given the encouragement and sympathy which women must have to succeed in any undertaking. We often hear that the Church cannot 'get on' without the women; we know the Auxiliary cannot prosper without the guidance of the clergy. Look at our printed list; where the items swell the columns there is the rector who cares for his Auxiliary."



The president of the Chicago Branch gives of her experience and her reading as follows:

In our visits to the different branches we have tried to bring to the heart and mind of each individual (all our work is individual) the field of labor to which our Chicago Branch has pledged its efforts, indeed, to the needs of the world—for we must be comprehensive; it is the way in which to exercise the mind's love to God. The late Bishop Brooks, in his sermon on "The Mind's Love to God," says: "In the days to come there will be ever-increasing demand for thoughtful saints, for men and *women*, earnest, lofty, spiritual, but also full of intelligence, knowing the meaning and the reasons of the things which they believe. If our children and grandchildren are to come to this high plane of knowing, thinking, and living, let us place them where they may be taught the faith once delivered to the saints, and ourselves make the way for them by definite study and systematic work. Let maps be hung up in all the guild rooms, the mission stations located, Bishops, clergymen, and especially our *women* workers, known and called by name, with their stories of love and labor interwoven. With this mind's love to God we shall have definite, systematic work, without in the least dampening the impulsive ardor of the zealous, for the heart of women will always outrun the head."

I cannot divulge to you, even at this annual meeting, when reports are in order, all the pleasant things I have learned in my travels through the diocese. Thirty-six addresses have been made beside the regular monthly meetings.

As I look in your faces memory recalls in every branch at least one woman eager to send forth the glad tidings, and generally such are the ones most helpful in the home work, for woman has not reached her highest Christian privilege till she has learned to share her life with others. In one parish the clergyman said of one dear woman, when asked if she were interested and a good leader, "Oh, yes, and she is a good follower, and does all she can everywhere, and there are many such in my parish."

It is this thought of following rather than of leading which has been foremost in the minds of the Auxiliary, and which may account in part for the hesitancy to press forward, of which the Bishop of Florida speaks in the address already quoted.

"For some unaccountable reason," he says, "many of the members of the Auxiliary have an idea that they are permitted to exist and are permitted to continue their work through the kindness and consideration of the Bishop, a few of the clergy and a few of the laity. No such conception would ever have existed if the members of the Auxiliary understood how many were dependent upon their labors and how necessary they were in pushing forward the Church in the diocese. I have this to complain of, and I am sure you will pardon me for using such language, viz., that the members of the Auxiliary act in an apologetic way when they speak to the different members of the Church about their needs and necessities. There is not sufficient boldness and persistency in their labors. The needs and necessities of the Woman's Auxiliary are the needs and necessities of the Church. The Auxiliary forms a part of the Church organization of the diocese. What I want you to do is to rise to a true appreciation of your position and the authority which belongs to your Auxiliary. The Church sends you to collect moneys, to ask for aid, to induce persons to join your organization. You do not go as beggars, you go with authority, and you consequently offer a privilege to those to whom you go. The Woman's Auxiliary has not been sufficiently self-assertive. You have no apology to offer when you go to people and ask them to become members of your Auxiliary. If they have any love for the Church, have any interest in the work of the diocese, they will listen to your appeals. If they turn a deaf ear to your appeal, it is their misfortune, their

loss. I wish I could impress upon you the responsibility which rests upon you; I wish I could make you understand how necessary the Auxiliary is to the Church in the diocese, and consequently how far above the need of apologizing for earnestness and energetic work in behalf of the ends for which you were organized. If you only knew your influence, I think it would make you even more zealous, and I am sure it would give you greater independence and increased boldness in prosecuting your work. Your energy has aroused the energy of others, and no matter how weak and poor and how forsaken a mission may be, the Church spirit remains if the Woman's Auxiliary preserves its organization. When there is a Woman's Auxiliary there the Church life never dies out."

In this warm and urgent appeal Bishop Weed is speaking of the work which the women of his diocese are doing for his own diocesan missions, but exactly what he says of them may be applied to them and all other members of the Woman's Auxiliary, authorized and commissioned by the Board of Missions to aid the general missionary work of the Church. In this duty also should they show themselves not timorous and apologetic, but rather fearless and confident, because of their assured belief that each person whom they try to interest and ask to give has been so blessed by God, by reason of birth in a Christian land and Baptism into the Church of Christ, and because of knowledge of His saving love, that he can never be too poor, too sorrowful, too laden with care and responsibility or with the heavy burden of great wealth, to give something for the spreading of Christ's kingdom upon earth.

We do not wonder that our Bishops feel themselves to be Missionary Bishops, in deed even when not in name, and that in many dioceses they turn to the Auxiliary for loyal help. At the same time, we must look to our Bishops and to the parish clergy to co-operate with the Board of Missions, in keeping before the Auxiliary their first duty, as Auxiliary to that Board, toward the mission work of the Church as a whole. Were the members of the Auxiliary fully impressed with the idea of a great, world-wide field, carefully and prayerfully scanned, the greatest need of the greatest number recognized, and provision made for varying necessities according to their relative importance, they would the more readily adopt a scheme of systematic giving for General Missions without specification, and might even, while doing much of the active work of stimulating and collecting gifts, be content to have the Church herself, rather than the Auxiliary, credited with the results.

In looking back upon the year just closed, the events that have marked it have been of unusual interest. The twenty-fifth anniversary, celebrated in Cincinnati, was a new starting-point in the Auxiliary life. Not only did the celebration include a thank-offering of special gifts, but also the promise of others sufficient to put up a new building for our mission at Cape Mount. The rebuilding of the Jane Bohlen School, Wuchang, since so sadly closed, has been undertaken by the New York Branch, and a member of the Long Island Branch has added an industrial building to St. Paul's School, Lawrenceville. Miss Babcock has started for mission work in Japan, after eighteen months spent in training in the Philadelphia School, the latest of a succession of students and visitors now working in the mission field, which includes Miss Marion Taylor, among the Indians of Nevada, Miss Crummer of Shanghai, Miss Woodruff of Cape Mount, Dr. Forsyth and Miss Giles in Oklahoma, Mrs. Morrow in Montana, Miss Gerish in Maine, and Mrs. Smith in Asheville, as well as Miss Sabine in Alaska, who attended the school as day pupil for a year, and Mrs. Chester, the only full



graduate and ordered Deaconess of the school engaged in missionary work, who gives a voluntary service in the mountains of the Missionary District of Asheville.

Surely this is a good missionary record for a school established not primarily for the training of missionaries, except so far as every Church worker and Deaconess must of necessity do mission work.

And from the sister school in New York have gone out, in October, 1896, Miss Mosher to China, and, in April, 1897, Miss Deane to Alaska, both having been graduated and ordered Deaconess.

At the close of the working season, largely through the energetic efforts of our Honorary Secretary, there occurred in London a meeting which was memorable as bringing the Churchwomen of England and America together for united counsel. The Lambeth Conference, calling so many visitors to London, furnished opportunity for some such gathering, and on July 7th a Quiet Day, conducted by Bishop John Selwyn, formerly of Melanesia, now Master of Selwyn College, Cambridge, was held in St. Saviour's Church, Southwark, and on the 8th a Conference in St. Martin's Town Hall, Charing Cross.

At this Conference the Auxiliary was well represented by diocesan officers and other members, from the dioceses of California, Chicago, Colorado, Connecticut, Georgia, Indiana, Kansas, Kentucky, Lexington, Los Angeles, Maine, Maryland, Michigan, Missouri, Nebraska, New York, Ohio, Olympia, Pennsylvania, Pittsburgh, Southern Florida, China and Japan. Mrs. Spalding, of Colorado, Miss Jarvis, of Connecticut, Mrs. Dudley, of Kentucky, and Mrs. Tuttle, of Missouri, all spoke upon this occasion, in addition to those whose names appeared upon the programme.

The Honorary Secretary was present, having so far returned from her second journey around the world. In the course of this journey she had revisited missions in China, Japan, India, and Egypt, and for the first time had visited others, in Hawaii, and the Holy Land, among them the school in Jaffa once in charge of Miss Mary Baldwin, and also the old mission in Athens, where Miss Muir and Miss Masson succeed to the labors of Dr. and Mrs. Hill. In Paris she had met the branch of the Auxiliary connected with the Church of the Holy Trinity, and from there had come to this gathering of friends from the Auxiliary at home and workers among the women of the Church of England. During the year she had recounted through the columns of *The Churchman* the interesting details of her journey; at this Conference she read a paper upon "The Organization of Churchwoman's Work in America," which has since appeared in *The Churchman* of September 4th.

The Secretary of the Auxiliary, through the kindness of friends and the cordial request of the Board of Managers that she should prolong her summer's vacation, was also able to attend the Conference, and to speak, as desired, upon the Deaconess movement in the American Church and upon the Woman's Auxiliary. Time and inclination failed her to give the detailed account of organization, methods and work which may have been expected. Instead, she was led to dwell upon the broad contrasts, so patent to her even in her first hurried journey on English soil and the first fortnight of her stay. And now it still seems to her well that those comparing numbers and results in the English mission field and ours, to our disparagement, should keep before them, for the gaining of a clearer vision and truer estimate, the marked and striking differences between the body of workers and the field of work in England and with us.

There is a country but little larger than the State of New York, with a popu-

lation, in 1891, of more than 27,000,000, to set against the nearly 6,000,000 of that State or the 62,000,000 of the whole United States. Within those narrow limits, ministering to those people, are over 21,000 clergy of the Church of England: some 900 serve in the five dioceses of New York, 4,700 in all the states and territories of the Union. In England, the Church of England is known in every town and hamlet; passing through village after village and from town to town, the square tower or pointed spire rises above all else, telling its story of an historic and national Church. To women brought up under the shadow of that constantly recurring sign, to whom the Church of England means the treasury of their richest heritage, a birthright which nothing can take from them, the idea of a Church claiming as Divine a Founder and as continuous a history, but obscure, often entirely unknown, and numbering more members by adoption than through inheritance, is hard to grasp. The keen joy of the discovery of untold blessings is unknown to them, the thankful possession of a rare, almost unshared treasure. They take serenely and bear loyally the privilege with its responsibilities which they have always known; it is among their first and nearest duties to follow from their narrow island their ships of discovery, of conquest and of merchandise, across the seas, with the story of God's love to those who know it not. It seems strange to them to hear that in a land of English-speaking people where the Church of the Apostles has its home, city and village and hamlet, one following another, may be passed, where the Church's voice has never been heard nor her ministry ever exercised. They can hardly appreciate the great, widespread need that rests upon the women of the Auxiliary here, first to build themselves up in Christian faith and churchly practice, and then to work slowly and persistently, building up others about them in the same belief and ways. The fact of a diocese with seventy places visited by the Bishop as sole missionary, and yet expected to take its part with every other in gifts and work for missions, would be a matter of interest to them; the idea of isolated individual Churchwomen invited through correspondence to join in such work would probably be new; the plan of taking Church history as a background and foundation for missionary education (which is being developed in our missions classes, in the training of the young in our Junior Department through the missionary Sunday-schools, our own publications and those of the Junior Auxiliary Publishing Company, and the course of missionary study in the regular curriculum of the New York Training School) would seem unnecessary to emphasize to those to whom the thought is already familiar with a lifelong familiarity. These English Churchwomen hardly appreciate how important these things appear to us who realize how many a so-called Churchwoman knows no reason for the faith that is in her and nothing of the history which is the body of that living faith, and who must learn why it is that the Church which is her home should be offered as a home to all her fellow-countrymen, and should send its children into heathen lands to give their people shelter, too.

No lesson learned from an English visit struck your Secretary so forcibly as the great field presented in our own country for constant, aggressive work, and for the development of the missionary temper in the individual wherever found, and however circumstanced. In England they may concentrate their forces about the mission rooms in Delahay Street or Salisbury Square; with us, while the Missions House symbolizes our unity, we must diffuse our missionary intelligence and enthusiasm throughout the land, sowing the seed in one diocese



after another, but leaving it, after taking root, to grow and spread in its own fashion, each branch yielding its own share to the general good, and the diverse fruit together forming the varied but abundant harvest reaped each year, and stored at the centre to go out again to enrich the whole. Again we were reminded, as heretofore, that while the English societies have more of the formal aspect of defined and carefully regulated organizations, the Auxiliary is a living thing, growing with a continuous and fruitful growth.

But, lest this feeling of the large work to be done at home should hide from view the larger work abroad, there came a sudden call in the midst of our summer's resting time, forcing that great need to our notice. We had not known of Miss Ward's illness, at Wuchang, when the tidings reached us of her death. A lonely woman absorbed in the one purpose of her mission, in sorrow and isolation finding her supreme strength and consolation in the things of God, she gave up home and family, then health and strength and life; and now, from the place where her soul waits the end of all such travail, she adds her call to that of the Church in China for successors in her work.

Before going out to the mission in Wuchang it was her pleasure to give to the Chapel at the Missions House the paten from which the Bread which is their *viaticum* is given to our departing missionaries. Feeding herself upon it, who can doubt that she was strengthened for that toilsome journey to the immortal life? Remembering her patient faith and hope triumphing through death, may we not pray that many like her may kneel, in these coming years, in our chapel, and eating of this Bread go in its strength, through difficulties and dangers and much warfare though it may be, even to the mount of God?

Another missionary who, in Japan, spent eight years of a like unwearying service, and who, we cannot doubt, was taken to a like reward and rest, was Miss Mailes, invalided home in May of 1894, and dying, after protracted and painful illness, on the 22d of September, 1896.

Among the officers of the Auxiliary three have been removed by death during the year we are recording: One at its very beginning, Mrs. C. E. Allen, for many years the faithful and untiring Corresponding Secretary of the Vermont Branch; Mrs. G. I. Baker, Secretary of the First Missionary District of Central New York; and, at its close, Mrs. Kellogg, first President of the Los Angeles Branch. Mrs. Kellogg died in London, on the second day of August. Although under the shadow of rapidly approaching death, she was present at the Quiet Day and Conference, less than a month before. During her short term of office her earnest spirit had made itself felt in the branch she presided over, and her parting words to its members have a message for us all:

And now, one word of caution. I do not feel that we need to be warned against too much missionary zeal, but I have sometimes heard it said that the clergy were not fully in sympathy with the Woman's Auxiliary—that they liked to divide their forces, and have most of the women work in the parish guilds. I fear, if this is so, that some of us have forgotten our true position. It is the Auxiliary which must be in sympathy with the clergy. No women should be so loyal to their own parish, to their own rector, as those who recognize the wider needs of the Church. No work may be undertaken without the sanction of the Bishop; none without the cordial approval of the rector of the parish. We must approve ourselves at home. Let us always esteem ourselves as the handmaids of our Lord and of His Church.

Somehow, as we repeat these words, they recall to our minds the early days, twelve years ago, when the late General Secretary of the Board of Managers first

came among us. He did not know us; we did not know him. For a time there was that lack of mutual understanding which makes combined effort harmonious and delightful. But as years went on, and Dr. Langford came to know the Auxiliary and the Auxiliary to recognize the manner of man he was, the Secretary of the Auxiliary would testify now, in the shadow of the removal of his sunny presence, to his ever-increasing confidence and friendliness, to his constant kindness and forbearance. Under his tutelage the lesson has been oft repeated of the welcome dependence upon the Board of Missions which the Auxiliary enjoys. And if sometimes to the women of the Church the men of the Church seem slow in their wise caution, they remember gratefully the friend and leader who could effect so much with a sudden outburst of enthusiastic effort, who carried his troubles with a smiling face, and thought no difficulty too hard to conquer, and who, in the last year of his life on earth, left them a motto for the new year and for all years to come, however burdened with care, however darkened with anxiety, however weary with the weight of sin—one's own sin and the sin of all the world, which delays the coming of the Lord: a motto which tells the careful and anxious and sinful soul, not to fail beneath the burden of the coming years, or months, or weeks; for "as thy *days* so shall thy strength be."

Respectfully submitted,

JULIA C. EMERY,  
*Secretary.*

SEPTEMBER, 1897.

### SUMMARY.

WORK ACCOMPLISHED BY THE WOMAN'S AUXILIARY AND ITS JUNIOR DEPARTMENT IN FIFTY-NINE DIOCESES AND SEVENTEEN MISSIONARY DISTRICTS, IN THE YEAR 1896-1897.

MONEY.—Under appropriation (of which Junior Department, \$3,490.87):

Domestic Missions.....	\$20,814 60	
Foreign Missions.....	24,071 63	
		\$44,886 23

Specials acknowledged in THE SPIRIT OF MISSIONS (of which Junior Department, \$2,434.08):

Domestic.....	12,705 65	
Foreign.....	12,638 68	
		25,344 33

Specials included in this report, but not acknowledged in THE SPIRIT OF MISSIONS (of which Junior Department, \$11,514.46):

Diocesan.....	50,807 79	
Domestic.....	52,484 39	
Foreign.....	6,864 19	
		110,156 37

BOXES 4,737 (of which Junior Department, 881; valued at \$15,879.70):

1,334 Diocesan.....	36,093 56	
3,351 Domestic.....	147,788 70	
52 Foreign.....	1,011 01	
		184,893 27

### TOTALS.

MONEY.—Woman's Auxiliary .....	\$162,947 52	
Junior Department (\$17,439.41 + 9,234.45 untabulated report from Pennsylvania).....	26,673 86	
		\$189,621 38

BOXES.—Woman's Auxiliary.....	169,013 57	
Junior Department.....	15,879 70	
		184,893 27

Total for the year..... \$374,514 65



## MEETINGS IN MILWAUKEE.

## THE OFFICERS' CONFERENCE.

THE October conference was held directly after the opening service of the Missionary Council, on Tuesday, the 19th, in the Cathedral Guild Hall, Milwaukee. Mrs. Bartlett, president of the Milwaukee Branch, presided, and, on calling the roll, the following dioceses were found to be represented by officers: Albany, one; Central New York, two (one Junior); Chicago, four; Duluth, two (one Junior); Fond du Lac, two; Indiana, one; Kentucky, one; Long Island, one; Massachusetts, one; Michigan, one; Milwaukee, six (two Junior); Minnesota, one; Missouri, one; Newark, one; New Jersey, one; Oklahoma, one; Pennsylvania, one; Southern Florida, one; Springfield, one; nineteen dioceses, represented by thirty officers. Visiting members were present from Maryland and Ohio also, and from Japan.

After the roll call and minutes, the Secretary reported upon the work of the past year, as noted in the twenty-sixth annual report of the Auxiliary, and in that connection read the following suggestion, received on the previous day from the secretary of the California Branch:

Would it be possible to mail your annual report directly from New York to local parish branches, if each diocesan branch sent a list of names and addresses, with postage and enough money to cover expense of addressing, if extra helpers were hired? Of course, diocesan officers would need extra copies. But this would save double postage, and much extra work. Why cannot your report be issued as a supplement to *THE SPIRIT OF MISSIONS* and thus be mailed at same rates? Every subscriber to *THE SPIRIT OF MISSIONS* should have one.

With reference to this suggestion it was

*Resolved:* That the Secretary be asked to print the annual report in *THE SPIRIT OF MISSIONS*.

The Secretary went on to call attention again to the importance of the various diocesan officers, secretaries and treasurers of both the Auxiliary and its Junior Department, working together in making out their annual reports, and recommended the use of blanks for parochial reports, containing on one side the work in money and in boxes of the Woman's Auxiliary; on the other, that of the Junior Department.

She called attention to another suggestion from California, as follows:

A sample of Record Book in use by several Pacific Coast Auxiliaries is sent Miss Emery by mail to-day, to Milwaukee. Parish reports were improved by its use for the first time, and we look for more nearly correct reports as another year's records are made from day to day. We furnish them to local branches for thirty cents. Adopted by Los Angeles, Olympia and Idaho, and furnished them at same rates.

In closing her report the Secretary reminded the officers that this is the last year before the Triennial United Offering, and asked for their increased interest and effort.

The Honorary Secretary referred to her recent visit to the Convention of the Brotherhood of St. Andrew, and commended its methods to the Auxiliary in regard to their triennial gatherings; emphasizing especially its devotion and

dignity, the orderliness of the worship, the enthusiasm of the familiar hymns, the inspiration of the corporate Communion and the noonday prayer, the careful preparation of the previous year, the conferences, business and sectional meetings held under different leaders in connection with the great mass meetings when all assemble together, the full occupation of the time, with no loss occasioned by unprofitable discussion.

The reports of the Advisory Committees were presented: That on Systematic Giving, by Miss Adams, of Michigan; that on Missionary Workers, by Mrs. Cox, of Long Island; that on the Junior Department, by Miss Watson, of Central New York.

Reports were made from the various branches, and the following communication, just received from the Missionary Bishop of Olympia, was read:

TACOMA, WASHINGTON, October 14th, 1897.

*My Dear Miss Emery:*

Bishop Rowe just sailed for Sitka, 1:30 P.M. Have had him here since Friday, October 8th. Three addresses in Tacoma and two in Seattle. I am much impressed by his earnestness and simplicity and modesty. He has done *well* every way, and has had anything but an easy time. He is in perfect health, and well deserves a visit (?) home. I just send you a line on the spur of the moment.

In haste, yours sincerely,

(Signed) WILLIAM M. BARKER.

On motion of Miss Triplett, of Missouri, seconded by Mrs. Morrison, of Duluth, it was

*Resolved:* That a committee be appointed to draw up suitable resolutions in memory of Dr. Langford.

The hour for the afternoon session of the Missionary Council having arrived, after singing the Doxology, the conference adjourned, the officers proceeding to St Paul's Church, to attend the Council meeting.

#### WEDNESDAY'S MEETING.

Wednesday, by desire of the Bishop of Milwaukee and the officers of that branch, was occupied by the Auxiliary with a service in the forenoon, followed by a short business meeting, and, after luncheon, a general missionary meeting.

At 10 A.M. the Holy Communion was celebrated in St. James's Church, Bishop Dudley, of Kentucky, being the preacher, and Bishop Talbot, of Wyoming, celebrant. The sermon was from the words in the twentieth verse of the fourth chapter of the Acts of the Apostles: "For we cannot but speak the things which we have seen and heard."

At the meeting following, Mrs Durand called the roll of the Milwaukee parishes and the Secretary of the Auxiliary that of dioceses, when it was found that, in addition to those represented at the officers' conference the day before, members were present from Connecticut, Iowa, Kansas, Nebraska, Pittsburgh, Quincy, South Dakota, Tennessee, Vermont, Western Michigan, and West Virginia.

The Secretary mentioned the recent affliction of the honorary secretary of the Springfield Branch, Mrs. Candee, of Cairo, in the death of her husband, a



well-known and devoted layman of the Church in that diocese, and on motion, by a rising vote, a message of sympathy for her in her bereavement was sent her from the meeting.

Miss Triplett, of Missouri, in behalf of Mrs Tuttle, presented the report of the Advisory Committee on Missionary Publications.

Mrs. Neilson, of Pennsylvania, read the paper she had prepared at Dr. Langford's request, on "What Can a Busy Woman do for Missions?" On motion, it was resolved that this paper be printed.

On motion of the Honorary Secretary of the Auxiliary, it was resolved to extend to the Misses Edwards, of New Haven, Connecticut, the grateful recognition of the Milwaukee Branch, and the other members of the Auxiliary present, of their faithful help to the missions of the North-west, begun in the early days of Dr. Breck's work at Nashotah, and long continued through the Seabury Society, nor failing in these latter days in constant prayer and effort.

Mrs. Abbott, of Massachusetts, offered the following as a motto for all our missionary societies :

Know { and you will feel.  
and you will pray.  
and you will work.

Miss Triplett, in behalf of the committee appointed the day before, presented the following minute, which was adopted by a rising vote:

We members of The Woman's Auxiliary to the Board of Missions desire to place on record, with the affectionate expressions of other associated workers in the Church, our sincere and appreciative sense of loss in the death of Dr. Langford.

With a heart full of zeal for the missionary work of the Church he never seemed weary of earnest effort, or discouraged with slow or insufficient returns. He was always a most courteous and inspiring helper in the work of the Woman's Auxiliary, and gave of his time, his strength and faith to further our efforts, raise our purposes and cheer our hearts.

To many of us he was a warm personal friend, to all he was a ready helper.

We pray God for grace to keep us loyal to the blessed cause of missions for which he thought and prayed and wrought. And so, "for one more saint who from his labor rests" we give thanks to our Father and his for all he was enabled to do.

In behalf of the Woman's Auxiliary to the Board of Missions,

MARY W. TRIPLETT, Missouri,

E. K. FOSTER, Southern Florida,

KATHARINE K. ABBOTT, Massachusetts,

CORA R. BRUNSON, Minnesota,

MILDRED BALDWIN BROOKE, Oklahoma and Indian Territory.

MARIE LOUISE WHITE, Indiana,

HARRIET M. MORRISON, Duluth.

At the close of this meeting a luncheon was served in St. James's Parish House, after which the speakers invited by the officers of the Milwaukee Branch—the Bishops of Minnesota, Wyoming and Delaware, Archdeacon Caswall, of Tennessee, Mrs. Francis, of Tokyo, the Honorary Secretary and the Secretary made addresses.

The offering of the day was devoted to General Missions.

On motion of Mrs. Cox, of Long Island, seconded by Mrs. Abbott, of Massachusetts, a vote of thanks was given to the officers and members of the Milwaukee Branch of the Auxiliary for their most beautiful and bountiful hospitality; to the rector of St. James's Parish for so kindly placing at our disposal his church for our services, and also to members of the choir, and to the ladies of All Saints' Cathedral for their kind hospitality at the officers' meeting.

#### THE JUNIORS IN MILWAUKEE.

Beside these meetings, on the afternoon of Monday, the 18th, there was held in St. James's Guild Hall a meeting of those interested in the Junior Department of the Milwaukee Branch, presided over by its president, Miss Knight, and which the Bishop of the diocese, together with the Bishop of Delaware, attended, as well as visitors from several other dioceses. This and the beautiful Children's Rally on Sunday, it is hoped, will greatly set forward the work of the Juniors in the diocese.

The children set the good example, followed by their elders on Wednesday, of giving their offering to General Missions without specification.



# FINANCIAL.

Offerings are asked to sustain missions in twenty-two missionary jurisdictions and in the Haitien Church, and in forty-one home dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of twenty-one Bishops and stipends to 1,478 missionary workers and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,  
And of Thine own have we given Thee.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

## ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from September 1st, to October 1st, 1897 :

\* Lenten and Easter Offering.

<b>ALBANY—\$28.00</b>		<i>Hartford</i> —"A Friend," Sp. for Bishop Rowe, Alaska.....	100 00
<i>Albany</i> —Mrs. George Douglas Miller, Wo. Aux., Sp. for Brierley Memorial, Cape Palmas, Africa, \$3; Haiti, \$1; Mexico, \$2.....	6 00	* <i>Wallingford</i> —Rev. J. L. Scott.....	
<i>Rensselaerville</i> —Trinity Church, Wo. Aux., for Mexico.....	2 00	<b>DALLAS—\$2.75</b>	
<i>Miscellaneous</i> —"Ecclesiastes," Domestic, \$10; Foreign, \$10.....	20 00	<i>Clarendon</i> —St. John Baptist Church and S. S., for Deaf-Mute work.....	2 75
<b>ARKANSAS—\$3.00</b>		<b>EASTON—\$12.25</b>	
<i>Little Rock</i> —St. Philip's S. S., General.....	3 00	<i>Worcester Co. (Snow Hill)</i> —All Hallow's, Wo. Aux., Indian, \$1; Colored, \$1; General, \$10.25.....	12 25
<b>CALIFORNIA—\$665.15</b>		<b>GEORGIA—\$50.50</b>	
<i>Oakland</i> —St. John's, Sp. for salary of "Isaac," Alaska.....	7 25	<i>Augusta</i> —Archdeaconry, Wo. Aux., Sp. for Sister Ella's work, Asheville.....	50 50
<i>San Francisco</i> —"M.," for "Tarrant Memorial" scholarship, St. John's Mission, Cape Mount, Africa, \$12.50; Sp. to endow the "Tarrant Memorial" scholarship, St. John's Mission, Cape Mount, Africa, \$625.....	637 50	<b>KANSAS—\$92.49</b>	
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Bishop Rowe, Alaska, for salary of "Isaac".....	20 40	<i>Dwight</i> —St. Paul's, Wo. Aux., General.....	75
<b>CENTRAL NEW YORK—\$9.40</b>		<i>Emporia</i> —St. Andrew's, Wo. Aux., General	40
<i>Owego</i> —St. Paul's, Domestic, \$4.70; Foreign, \$4.70.....	9 40	<i>Lawrence</i> —Trinity Church, Wo. Aux., General.....	92
<b>CENTRAL PENNSYLVANIA—\$123.18</b>		<i>Ottawa</i> —Grace, Wo. Aux., Sp. for Domestic Contingent Fund.....	5 75
<i>Ashland</i> —St. John's, General.....	2 89	<i>Topoka</i> —Bethany College, Wo. Aux., for "Bishop Vall" scholarship, St. Margaret's School, Tokyo, Japan.....	50 00
<i>Athens</i> —Trinity Church, "B." General.....	5 00	<i>St. Simon's</i> , Wo. Aux., General.....	2 03
<i>Cornwall</i> —"A Friend," Sp. for Bishop Rowe's work, Alaska, \$50; Sp. for Bishop Brewer's work, Montana, \$50.....	100 00	<i>Miscellaneous</i> —Babies' Branch, Sp. for St. Mary's Orphanage, Shanghai, China.....	12 64
<i>Leacock</i> —Christ Church, General.....	4 18	<i>Junior Department</i> , Wo. Aux., for scholarship in Alaska.....	20 00
<i>Montrose</i> —St. Paul's, Junior Aux., General.....	5 00	<b>KENTUCKY—\$4.00</b>	
<i>Nickel Mines</i> —Grace, General.....	3 97	<i>Louisville</i> —All Saints' Chapel S. S., General.....	4 00
<i>Paradise</i> —All Saints', General.....	1 11	<b>LONG ISLAND—\$241.25</b>	
<i>Williamsport</i> —Christ Church S. S., General.....	1 08	<i>Brooklyn</i> —St. Ann's, Wo. Aux., Sp. for Rev. Mr. Sanford's work, Oklahoma.....	50 00
<b>CHICAGO—\$5.00</b>		<i>Mr. Wm. G. Low</i> , through Wo. Aux., Sp. for China, for two Swedish students in Seminary.....	100 00
<i>Chicago</i> —Rev. Francis J. Hall, for China.....	5 00	<i>Garden City</i> —The Misses Wood, General.....	2 00
<b>CONNECTICUT—\$119.00</b>		<i>Sea Cliff</i> —St. Luke's, Sp. for Bishop Talbot, Wyoming and Idaho.....	89 25
<i>Chester</i> —"A Friend," General.....	9 00		
<i>Greenwich</i> —Christ Church, Wo. Aux., Sp. for organ for St. Mary's Orphanage, Shanghai, China.....	10 00		

NOTE.—The items marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

## LOS ANGELES—\$6.50

*Miscellaneous*—Branch Wo. Aux., General 6 50

## MARYLAND—\$31.17

*Baltimore*—All Saints' Memorial S. S.,\*  
General 22 17  
*Baltimore Co. (Catonsville)*—St. Timothy's, Wo. Aux., Domestic, \$1; Indian,  
\$1; Colored, \$1; Foreign, \$1 4 00  
*Howard and Anne Arundel Co's. (Dorsey)*—G. W. C. Schmidt, for Cape  
Mount, Africa 5 00

## MASSACHUSETTS—\$137.81

*Boston*—St. John Evangelist's, St. Mary's  
Guild, Sp. at discretion of Bishop Gray,  
Southern Florida 25 00  
*Greenfield*—St. James's, Domestic, \$18.77;  
Foreign, \$5.83 24 60  
*Northampton*—Annette B. Richmond, Sp.  
for support of Tora Nymo, a girl in  
Mr. Osuga's Orphanage, Japan 15 00  
*Stockbridge*—St. Paul's, Colored 73 21

## MICHIGAN—\$73.00

*Adrian*—Christ Church, Foreign 2 50  
*Detroit*—St. John's, Wo. Aux., Sp. for  
Bishop Spalding, Colorado, \$10; Sp.  
for Bishop Talbot, Wyoming and  
Idaho, \$5; Sp. for Bishop Rowe,  
Alaska, \$5 20 00  
Juliette T. Wetmore, General 48 00  
*Stockbridge*—Christ Church, Wo. Aux.,  
Sp. for Hoffman Hall, Tennessee 2 50

## MILWAUKEE—\$41.30

*Delavan*—Christ Church, Domestic, \$17.50;  
Foreign, \$23.40 40 55  
*Racine*—Immanuel Church S. S., Foreign 75

## MINNESOTA—\$27.39

*Birch Coolie*—St. Cornelia's, General 4 84  
*Minneapolis*—St. Matthew's S. S.\* General 8 50  
*Redwood Falls*—Holy Communion S. S.\*  
General 14 05

## MISSISSIPPI—\$9.40

*Natchez*—Trinity Church, Wo. Aux., Gen-  
eral 9 40

## NEBRASKA—\$6.00

*Omaha*—Harry G. Manville, for China 6 00

## NEWARK—\$210.00

*Jersey City*—Holy Cross, "A Parishioner,"  
General 50 00  
*Montclair*—St. Luke's, Wo. Aux., General 50 00  
*Morristown*—Thomas Pinckney, General 10 00  
*Orange*—Miss Harriette S. Mason, Sp. for  
Bishop Rowe for his work, Alaska 100 00

## NEW HAMPSHIRE—\$24.64

*Keene*—St. James's, Wo. Aux., Domestic,  
\$5.13; Foreign, \$5.14; Kindergarten of  
St. James's S. S., for Miss Sabine's  
school, Alaska, \$2.87 13 14  
*Sanbornville*—St. John Baptist, Domestic  
and Foreign 11 50

## NEW JERSEY—\$311.43

*Moorestown*—Trinity Church S. S., for  
"Rev. H. Hastings Weld, D.D., Mem-  
orial" scholarship, St. John's Mis-  
sion, Cape Mount, Africa 25 00  
*Mt. Holly*—St. Andrew's, Colored 4 48  
*Navesink*—All Saints', "Anonymous,"  
General 150 00  
*Plainfield*—Grace, Guild Wo. Aux., for  
"Agnes W. Rodman Memorial"  
scholarship, St. Mary's School, South  
Dakota 60 00  
*Princeton*—Trinity Church, Woman's Mis-  
sionary Society for "Louisa C. Tut-  
hill," scholarship, St. Mary's Hall,  
Shanghai, China 40 00  
*South Amboy*—Christ Church, General,  
\$1.50; Indian, \$27.70 29 20  
Doane Memorial chapel, General 2 75

## NEW YORK—\$400.96

*Annandale*—St. Stephen's College chapel,  
Wo. Aux., Domestic 20 00  
*Matteawan*—St. Luke's, Wo. Aux., Sp. for  
Bishop Talbot, Wyoming and Idaho 40 00  
*New York*—Ascension, "A Member," Wo.  
Aux., for Alaska, "A Member," Wo. Aux.,  
Sp. for Christmas gifts, China and  
Japan 50 00  
St. Luke's Hospital, General 10 00  
Transfiguration, "A Member," Domestic  
and Foreign 19 27  
Mary Antoinette Whitlock, General 2 00  
Mrs. Ferris Lockwood, General 25 00  
"A Lady," Sp. for support of a child for  
one year in Mrs. Hooker's orphanage,  
the balance at discretion of the orphan-  
age 20 00  
The Misses Perry, Wo. Aux., Sp. for Rev.  
J. S. Russell for St. Paul's Normal and  
Industrial School, Lawrenceville,  
Southern Virginia 5 00  
*Orange*—Archdeaconry, branch Wo. Aux.,  
Sp. for Archdeacon Page, Japan 20 00  
*Poughkeepsie*—St. Paul's "Members," Gen-  
eral 4 00  
*Rye*—Christ Church, Wo. Aux., for freight  
on box to Africa 2 00  
\**Staatsburgh*—St. Margaret's 18 69  
*Tarrytown*—Christ Church, General  
*Tivoli* (*Red Hook*)—St. Paul's, General,  
\$35; Sp. for St. Michael's rectory,  
North Yakima, Spokane, \$25 60 00  
*Yonkers*—"Trust," Domestic 5 00

## NORTH CAROLINA—\$8.30

*Hillsboro*—St. Matthew's, Junior Aux.,  
Wo. Aux., for salary of Miss Mann,  
Japan 1 00  
*Raleigh*—Christ Church, Domestic 7 30

## OHIO—\$55.85

*Canton*—St. Paul's, General 1 00  
*Sandusky*—Calvary S. S., for work of Rev.  
L. H. Roots and Rev. G. F. Mosher,  
China 15 00  
*Toledo*—Trinity Church, Domestic, \$25.90;  
Colored, \$12.95 38 85  
*Miscellaneous*—"A Churchman," General 1 00

## OREGON—\$3.93

*Astoria*—Grace, Junior Aux., Wo. Aux.,  
General 2 73  
*Newport*—St. Stephen's, Domestic 1 20

## PENNSYLVANIA—\$984.09

*Eddington*—Christ Church, Foreign 23 15  
*Honeybrook*—St. Mark's, S. S., Domestic 4 00  
*Philadelphia*—Holy Trinity Church, "A  
Member," for "Paulo Post Memorial"  
scholarship, St. Mary's School, South  
Dakota 60 00  
St. Asaph's, Domestic 102 42  
†St. James's 2 00  
St. Paul's, Colored (Chestnut Hill)—St. Paul's, Domestic,  
\$13; Colored, \$50 232 00  
(Oxford)—Trinity Church, Wo. Aux.,  
General 44 32  
(Southwark)—Trinity Church, Domestic  
and Foreign 11 50  
*Upper Providence*—St. Paul's Memorial S.  
S., for Africa 4 70  
*Miscellaneous*—"Edith," General 500 00

## PITTSBURGH—\$163.66

*Kittanning*—St. Paul's, Domestic 63 66  
*Miscellaneous*—Mrs. F. R. Brunot, Wo.  
Aux., Sp. for Mr. Osuga's orphanage,  
or work among the feeble-minded,  
Japan 100 00

\* In the October SPIRIT OF MISSIONS, from N. Y.,  
Stattdsburgh, Alice M. Ullman, General, \$5, should  
have read St. Margaret's, \$15; A. M. Ullman, \$5,  
General.

† In the October SPIRIT OF MISSIONS, \$50 to St.  
James's Chapel, Mrs. Samuel Dickson, Philadelphia,  
Pa., should have been credited to St. James's Church.



## QUINCY—\$15.45

<i>Peoria</i> —J. A. and N. Dickinson, Domestic and Foreign.....	2 00
<i>Rock Island</i> —Trinity Church, Missionary Guild, General.....	6 15
<i>Tiskilwa</i> —St. Jude's, General.....	7 30

## RHODE ISLAND—\$100.04

<i>East Greenwich</i> —St. Luke's, Domestic and Foreign, \$53.04; for Cape Palmas, \$10. Newport—Zabriskie Memorial Church, Colored.....	63 04
<i>Pawtucket</i> —Santa Clara Mission, Domestic and Foreign.....	10 00
<i>Providence</i> —St. John's, "A Member," "A Thank-offering," General.....	2 00
	25 00

## SOUTH CAROLINA—\$32.70

<i>Charleston</i> —Three Members, Wo. Aux., General.....	20 00
<i>Chehaw</i> —St. James's, Junior Branch Wo. Aux., General.....	5 00
<i>Ridgeway</i> —St. Stephen's (of which S. S.* \$1.75); General.....	2 52
<i>Winnsboro</i> —St. John's, General.....	5 18

## SOUTHERN OHIO—\$5.00

<i>Cincinnati</i> —C. V. Howard, Domestic, \$2.50; Foreign, \$2.50.....	5 00
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## SPRINGFIELD—\$1.20

<i>Anna</i> —St. Anne's S. S.*.....	1 20
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## TENNESSEE—\$11.15

<i>Greeneville</i> —St. James's Mission, Domestic and Foreign.....	1 15
<i>Sevanee</i> —Rev. Greenough White, Domestic.....	10 00

## VERMONT—\$3.00

<i>Richford</i> —Rev. J. Simonds, General.....	1 00
<i>Royalton</i> —St. Paul's, General.....	2 00

## VIRGINIA—\$62.16

<i>Charles City Co.</i> —Westover Parish, for Rev. J. L. Patton's salary, Japan.....	15 00
<i>Fauquier Co.</i> —Grace, Domestic.....	5 00
Trinity Church, Domestic.....	7 00
<i>Henrico Co. (Richmond)</i> —St. Paul's, for Japan.....	25 00
<i>King George Co.</i> —Emmanuel Church, Foreign.....	2 05
St. John's, Foreign.....	4 51
St. Paul's, Foreign.....	3 60

## WASHINGTON—\$11.00

<i>Prince George Co.</i> —Holy Trinity Church, Domestic.....	11 00
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## WESTERN MICHIGAN—\$12.97

<i>Grand Haven</i> —Girls of Akeley Institute for "Joseph W. Bancroft" scholarship, Jane Bohlen Memorial School, Wuchang, China.....	12 97
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## WEST MISSOURI—\$24.57

<i>Independence</i> —Trinity Church, S. S.* General.....	24 57
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## WESTERN NEW YORK—\$152.05

<i>Geneva</i> —St. Peter's, Wo. Aux., for salary of Miss Francis, South Dakota, \$2; Sp. for salary of Miss Taylor, Nevada, \$5; Sp. for scholarship, King Hall, Washington, D. C., \$3.....	10 00
<i>Lockport</i> —Grace S. S., Sp. for scholarship, Logan School, Utah, \$40; Sp. for Bishop Graves, China, \$10; Sp. for Bishop Talbot for Clergy Fund, \$10.....	60 00

<i>North Tonawanda</i> —St. Mark's, Wo. Aux., Sp. for salary of Miss Taylor, Nevada.....	1 00
<i>Penn Yan</i> —St. Mark's, Wo. Aux., Sp. for scholarship, King Hall, Washington, D. C.....	5 00
<i>Rochester</i> —St. Luke's (of which Wo. Aux., \$63.50), Colored.....	74 05
<i>Sodus</i> —Sodus Parishes, Wo. Aux., Sp. for St. Mary's School, Dallas, Texas.....	2 00

## WEST VIRGINIA—\$33.76

<i>Glencoe</i> —Epiphany chapel, General, \$1; Sp. for Brazil, \$2.....	3 00
<i>Shepherdstown</i> —Trinity Church, Foreign.....	10 76
<i>Wheeling</i> —St. Luke's, Wo. Aux., for Henry Hobart Morrell, St. Mary's Hall, Shanghai, China.....	20 00

## DULUTH—\$22.30

<i>Aitkin</i> —Mission, General.....	1 35
<i>Crookston</i> —Christ Church, Junior Aux., for Japan.....	6 00
<i>St. Vincent</i> —"A Missionary Tithe," General.....	6 25
<i>White Earth</i> —St. Columba's, General.....	8 70

## NEVADA AND UTAH—\$8.00

<i>Nevada</i> .....	
<i>Clover Valley</i> —St. Luke's Mission, General.....	3 00
<i>Utah</i> .....	
<i>Salt Lake City</i> —St. Paul's, Rev. L. B. Ridgely, General.....	5 00

## NORTHERN CALIFORNIA—\$7.00

<i>Santa Rosa</i> —Incarnation, Domestic.....	7 00
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## OKLAHOMA AND INDIAN TERRITORY—\$13.10

<i>Oklahoma</i> .....	
<i>Oklahoma City</i> —St. Paul's S. S., Domestic.....	2 60
<i>Indian Territory</i> .....	
<i>Muskogee</i> —Wo. Aux., Sp. for pledge to Valle Cruces, Asheville.....	5 00
<i>Purcell</i> —St. James's S. S., Domestic.....	3 00
<i>Wagoner</i> —Wo. Aux., General.....	2 50

## SOUTH DAKOTA—\$28.50

<i>Pierre</i> —Rev. G. A. Chambers, General....	1 00
<i>Spearfish</i> —Trinity Church S. S., General....	1 50
<i>Miscellaneous</i> —"A Friend," General.....	26 00

## WESTERN COLORADO—\$6.80

<i>Aspen</i> —Grace, Wo. Aux., General.....	6 80
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## MISCELLANEOUS—\$128.34

Dividend, Domestic.....	15 00
"Anonymous," for hospitals and schools, China.....	5 00
Income from Hough bequest, Sp. to be paid to Mrs. Mary Lamaroux.....	100 00
From gift of Mrs. St. George T. Campbell, Philadelphia, Pa., for "Virginia" scholarship, St. John's School, South Dakota (balance).....	8 34

## FOREIGN—\$7.44

<i>China, Shanghai</i> —St. Mary's Hall, Wo. Aux., Sp. for support of day-schools, Shanghai, China.....	2 35
<i>England, London</i> —Prof. W. E. Collins, General.....	5 09

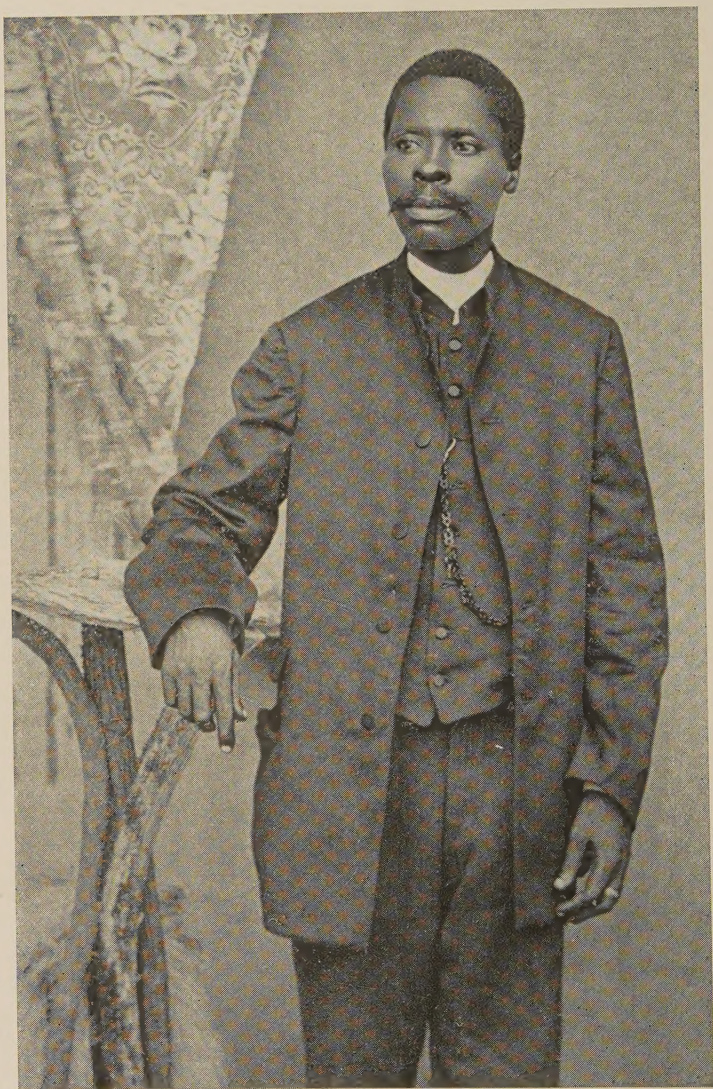
## LEGACIES—\$1,702.58

<i>Ct., Middletown</i> —Estate of Miss Elizabeth H. Hubbard, to the Society.....	76 50
<i>N. Y., Buffalo</i> —Estate of Miss Charlotte Kimberly, to the Society.....	1,500 00
<i>N. Y., Medina</i> —Estate of Miss H. Elsie Merritt, to the Society.....	126 08

Receipts for the month.....	\$6,240 51
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THE LATE REV. H. C. N'YEMA MERRIAM.